
GUIDE

THROUGH THE

ABHIDHAMMA-PITAKA

BEING A SYNOPSIS OF THE PHILOSOPHICAL COLLECTION BELONGING TO

THE BUDDHIST PALI CANON

FOLLOWED BY AN ESSAY ON THE

PAṬICCA-SAMUPPĀDA

BY

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DEDICATED

TO

MY 82 YEARS OLD BURMESE DAYIKA,

MRS. HLA OUNG, M.B.E., K.I.H.,

in token of admiration for her great services rendered to the Buddhist cause in general, as well as to the work of uplifting her own people.

THE AUTHOR.

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"IN THE FOOTSTEPS OF THE BUDDHA."

What interested Hsüan-tsang among all these kingdoms which were the destination of the vessels of Tämralipti was Ceylon, the holy Island, centre of the Hinayänist Church—especially of the realistic school of the Sarvastivadin—to know which was indispensable in order to get a complete idea of Indian Buddhism. The biographer of Hsüan-tsang shows him to us, on the shores of the Sea of Bengal, dreaming of the relics of the ancient Singhalese sanctuaries—Réné Grousset.

PREFACE

I owe the idea for the present work to the late Mr. S. W. Wijayatilake of Matale, editor of the "Buddhist Annual of Ceylon." When he asked me to write a summary of the whole Abhidhamma-Piṭaka of the Pali Canon to be published in parts in the Buddhist Annual,* it appeared to me such a difficult undertaking, that at first I refused; but after Mr. Wijayatilake's repeated entreaties I finally yielded.

Indeed, of the 7 collections of this intricate labyrinth of the most abstruse trains of ideas presented in an old Indian dialect, only a little more than one sixth has been translated into Western tongue.

With regard to Dhammasangaṇī and Kathāvatthu, my task was greatly facilitated by the translations of Rhys Davids (s. Introd.). I further consulted the Burmese edition of the Pali commentaries and of the sub-commentary (Mūla-ṭīkā), as well as the Pali treatise on Yamaka ** by the Burmese scholar Ledi Sadaw. The Sinhalese paraphrase of Dhātu-Kathā† by my friend D. Guṇaratana-Thera, also proved of some help.

I am well aware that this first attempt of mine, of giving a complete and clear synopsis of such intricate problems, cannot be free from imperfections or shortcomings, especially if one considers the limited period of time that had been at my disposal. I, therefore, beg the reader to be lenient in his judgment, remembering at the same time that this pioneer task had hitherto never yet been attempted by anyone, not even in Ceylon or in Burma, the strongholds of pristine Buddhism.

Island Hermitage
Dodanduwa,
Ceylon, April, 1938

NYANATILOKA.

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* Only the first portion actually appeared (1932), as the magazine unfortunately had to be discontinued.

** 'Landana-devī-pucchā-visajjanā'; s. App. to P T S's edition of Yamaka.

† Dhātukathāprakaraṇapāliya padārtha-bhavārtha-granthapada-vivaranayen yuktayi, 1912.

FOREWORD

The Abhidhamma is the third section of the Ti-Piṭakas or Three Baskets of Buddhist Doctrine. We are unable, perhaps, to date exactly the first appearance of the Seven Books of this "Basket" *in their present-day form*. Internal evidence indicates that the Dhammasangaṇi, the Vibhanga, and the Patthāna are the oldest, and were probably recited, even as they stand today, at the Second Great Council of Arahants held in the first quarter of the 4th Century B. C., or earlier. The Dhātu Kathā, Puggala-Paññatti, and the Yamaka too, are pre-Asokan, and were recited, in much the same substance as today, at the Third Great Council of Arahants, held during Dhamma-Asoka's reign. The Kathāvatthu, as we know it today, dates from that same Third Council, whose President, the Arahant Thera Moggaliputta Tissa, composed it to refute the pernicious views of all schismatics till that time.

Available evidence, therefore, goes to prove that all seven books of the Abhidhamma, in practically the same cast and arrangement as we have them today, were already fixed at a date not later than 250 B. C. From internal evidence again, it is clear that these books have never been tampered with throughout the period of their use in Lanka. This is true of the whole Ti-Piṭaka as we know it today.

Since the introduction of these Books to Lanka, shortly after the Third Council, by Asoka's Arahant son, they have been considered to be finally closed and not open to alteration by jot or line. The Sangha has held these books in utmost veneration as the immutable word of the Buddha, and though the Commentaries contain many references to local events and incidents of interest, the Ti-Piṭaka itself has come down substantially the same books that were treasured originally in India in the Middle Country of the Master. Not a word of reference do any of these Books contain to local matters though the temptation must have been great to thus perpetuate the name of Bhikkhu, King, or humble clerk. It is not impossible that there may be errors of clerk or copyist; indeed it would be wonderful were this never to have occurred throughout the transmission of these Books through the centuries. But such errors are obvious, trivial and insignificant.

When one speaks of Books, in this connection, it must be remembered that the Ti-Piṭaka was reduced to writing only later, in Lanka. The "Books" of the Three Baskets were, till then, an orderly arrangement of the Dhamma as taught by the Buddha, cast in definite groups and memorized by members of the Sangha. Thus was it recited by saintly yellow-robed teacher to eager yellow-robed pupil, memorized, and passed on from generation to generation till the reign of Vaṭṭagāmaṇi Abhaya. "Then," says the Mahāvaṃsa, "the most wise Bhikkhus who had passed down the Ti-Piṭaka and the Commentaries thereon orally in former times, since they saw that the people were less righteous, the Bhikkhus assembled and, in order that the true doctrines may endure, they wrote them down in Books." This was, approximately, in 25 B. C., since which time we have had written Books of Ti-Piṭaka.

It must be stated here, that the tradition of the Theravāda, the original trunk of orthodox Pali Buddhism, insists that the Abhidhamma is the direct teaching of the Master himself.

We, in Lanka, Burma, Siam etc., the direct continuation of that parent stem, hold that, immediately after the performance of the "twin Miracles," the Buddha spent the three-month "Season of Rains" in Tāvatiṃsa, the Realm of the Thirty three. During that sojourn it was, that the Abhidhamma was first declared, especially for the benefit of the being who once was Māyā-Devi, Queen of the Sakyas and mother of the Buddha-to-be. Daily, during those three months, did the Great Arahant Disciple Sāriputta meet the Lord, and to him the Buddha repeated what that day had been taught to the *devas*. The Thera Sāriputta, in turn, repeated this doctrine to five hundred select pupils who memorized it. Thus, at the close of that Season of Rains, there were 501 Arahant Bhikkhus who had mastered the word of the Abhidhamma. We hold that the Master, well aware of the schisms and doctrinal disputes to come, adumbrated even the Kathāvatthu, foreseeing that when the hour was ripe, Tissa, at Pātaliputta, would competently fill in the details of that framework. To us, therefore, the Seven Books of the Abhidhamma have come direct from the Master himself. The first two Great Convocations merely repeated them and, in addition, the President of the Third, at Patna, filled in the details of the outlined Kathāvatthu.

We do not think that any modern scholar, of East or West, has even approximated the erudition of the Ti-Piṭaka Dharas of

yore who transmitted this body of Doctrine, and the running comment thereon that forms the mass of the great Commentary, to our time. If such ever arise again, masters not merely of the Suddha Māgadhi, but men who have themselves at least read through all the Piṭakas and their standard Commentaries, we shall admit their competence and welcome their criticism. Till then we prefer to abide by our own ancient tradition.

Non-Buddhist scholars, especially of the West, would find it difficult to realize how highly the Theravāda Sangha prizes these abstruse books of the Abhidhamma. It is noteworthy how, in Lanka, our scholarly Kings reverenced these works. Again and again the Mahāvaṃsa records how kings loved to hear the Abhidhamma, and some even preached it themselves. Kassapa V (929 A. C.) had the whole of the Abhidhamma engraved upon gold plates, with the first book, the Dhammasangaṇi specially studded with jewels. He housed this work in a glorious temple and led a magnificent procession thither. In 1066, when the Norman Duke, William the Conqueror, was ravaging Saxon England, our own King Vijaya Bahu, scholar, poet and "chief of Sinhala bards," secluding himself every morning, was studying the Abhidhamma and making a Sinhala translation from the Pali Dhammasangaṇi.

Why were these Books, so dry and sterile-seeming to most, ever prized thus highly by our deeper thinkers? Only one who can appreciate the root of Buddha-dhamma and its message of Deliverance can understand the reason. The root of Buddha-dhamma is that here, in this cosmos, is nothing permanent, nothing truly happy, nothing of an enduring soul-entity. Though these Truths underlie the doctrine of the Buddha right through the Ti-Piṭakas, the method of approach in the Second Basket, the Sutta Piṭaka, is graduated to suit the mind of the average man. Here the ordinary "worldling" finds beautiful language, the unsurpassed poetry of the Pāli literature,— a pointing to high ideals, to simplicity of life, charity, virtue, contentment, loving-kindness and mind-culture. But it is all in understandable language, *Sammuti sacca*, the language of apparent or "conventional truth," though it appeals ultimately even to the highest *Suta-maya-ñāṇa* or intellectuality that results from close study.

Here men are called "men," trees "trees," and stones are yet "stones." Slowly the *puthujjana*, the worldling, is introduced to Truth and the value of the higher life that alone opens the Path to Deliverance. The value of analytic knowledge is slowly

revealed, gradually developed and cultivated. The student realizes that the Buddha is really a *Vibhajjavādin,* a Teacher of a doctrine of analysis right up to the ultimates, but he feels all along that he himself sees differently. He feels that his "seeing" falls far below the intuitive insight of *Paṭisambhidā,* the exact individual analysis of the Noble Disciple who has tasted the fruition of the Paths. He longs for some view, however dim, of that true vision.

It is to such a student that the Abhidhamma comes as a wonderful revelation, for even the Abhidhamma can be only that, a revelation and not a realization, to a "worldling," however high he may have climbed up this ladder of Knowledge. Here he feels he at last enjoys a picture of Truth. It is not seeing Truth face to face, it is a picture; but it is a true picture, a glimpse, however faint, of the Truth that the Noble Ones have attained.

This is the nearest that a worldling's study can approach to *Paramattha sacca,* the real, or "ultimate Truth" that is the exclusive heritage of the "complete coming into" (*Abhisamaya*), the enlightenment, the penetration or realization (*paṭivedha*) of an Arahant.

But the Abhidhamma is not a tale told to fools, and few worldlings ever come to revel in its deeps.

A soaring royal swan spied a lowland crane puddling in a mud-pool. Of compassion he descended and told this inglorious feathered kinsman of the Himalayan heights, of cool mountain streams, the translucent crystal waters and their shining jewels. "But I live on mudfish. Are there any mudfish there?" asked the crane.

"No. There are no mudfish there, nor mud," replied the swan.

"Then I don't want your mountains and your jewels," said the crane.

And the Abhidhamma does not mention mudfish. Here we find no gods, no men, no devils, no trees, no chairs, stones, and so forth. All these are mere appearances, and we find that an "individual" has no real existence.

Professor Charles Gustave Jung, of Zurich, who was in Colombo lately, told us that, "as a student of comparative religion he believed that Buddhism was the most perfect religion the world has seen. The philosophy of Buddhâ, the theory of evolution and the law of karma were far superior to any other creed." But

even so eminent a psychologist, not knowing our Abhidhamma, stated that "in every religion the powers of the subconscious mind were represented by gods and demons." "The actual psyche," said Jung, "is really unconscious, and greater experience would impress us of the fact that the consciousness of man was like a little island floating in an ocean." Greater experience with the facts of Buddhist philosophy would shew Prof. Jung that actuality is something very different to what he dreams. And the consciousness of a being is more like an octopus, at the bottom of an ocean, grabbing and grasping now this, now that, its suckered entacles ever seeking to feed that greedy mouth.

The scholars of the West have much to learn yet from Buddhism, and the Thera Nyāṇatiloka, author of this Guide to the Abhidhamma Piṭaka, is the one Occidental best favoured by both learning and temperament to do the work.

One remembers three clear-cut meetings with the Author.

First, some thirty-five years ago when, new-arrived and clad in the woollens of the West, he came seeking to plumb the deeps of Buddhist thought.

Two years later, at the Colombo jetty, he stepped ashore clad in the Yellow Robes of the Bhikkhu, after ordination in Burma. Soon he was able to show his capacity with that clear and succinct work, "The Word of the Buddha," which remains to this day the best introduction to Buddhism, though it is very much more than that. This was followed by numerous editions of Pāli Texts and translations.

. Lastly, years after, one sees him again, on board ship, yet robed in the glorious yellow, returning from a spell of professorial labours in Japan, beaming with smiles, and glad to be back in the Lanka he loves so well.

The steadfastness, the endurance and the painstaking studies of the Author have won him a place, both in Lanka and abroad, unique for reliability and scholarship. And now, a student treading the wondrous mazes of the Abhidhamma, will find in this book a friendly and well-informed guide.

CASSIUS A. PEREIRA.

Nugegoda, 28-2-1938.

INTRODUCTION

THE third collection of the Pāli Tipiṭaka, or 'Triple Basket', the so-called Abhidhamma-Piṭaka, belongs—at least in its form handed down to us—undoubtedly to a younger period than the other two collections, a fact which one who really has penetrated to the true spirit of the emancipating doctrine of the Buddha never will contest. Even the Buddhist tradition itself, at least with regard to the origin of the Kathā-vatthu (q.v.), allots to it a relative late date.

But in spite of this fact, it is nevertheless in no way to be considered as a corruption or distortion of the Buddha's doctrine, but rather an attempt to systematize all the doctrines laid down in the Sutta, and to elucidate them from the philosophical or, more correctly speaking, psychological and physiological standpoint.

Now, just as this Abhidhamma-Piṭaka of the oldest form of Buddhism, the Thera-vāda school, preserved to us in Pāli, consists of seven books, so does the Abhidhamma-Piṭaka of the so-called Sarvâsti-vāda school, preserved to us in its Chinese version. The names of the seven books of both, the Thera-vāda and the Sarvâsti-vāda schools, are as follows:

	Thera-vāda	Sarvâsti-vāda (Pali: Sabbatthi-vāda):
1.	Dhamma-Sangaṇī	Sangīti-pariyāya-pāda
2.	Vibhanga	Dharma-skandha
3.	Dhātu-Kathā	Dhātu-kāya-pāda
4.	Puggala-Paññatti	Prajñapti-pāda
5.	Kathā-Vatthu	Vijñāṇa-pāda
6.	Yamaka	Prakaraṇa-pāda
7.	Paṭṭhāna	Jñāṇa-prasthāna

Though, judging by the similarity of the names, we should rather expect No. 1, 3, 4 and 7 of either schools to be identical in contents, it nevertheless does not seem to be the case. Vibhanga and Dharmaskandha, however, coincide nearly completely with one another with regard to the subject-matter of their respective chapters, as I have ascertained after collating both

works with the help of Prof. Takakusu's article on the Abhidhamma Literature of the Sarvāstivādins, in the Journal of the Pali Text Society, 1904–1905.

Vibhanga has 18 chapters, Dharmaskandha 21 of which 14 have their counterpart in Vibhanga as shown here below:—

Vibh.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Dharm.	19	18	20	10	17	21	9	7	8	15	—	11	12	1	—	—	16	—

11, 15, 16 and 18 of Vibhanga are not found in Dharmaskandha.

It may here be stated that several of the formerly existing so-called Hīnayāna schools, especially the Sautrāntikas, were contesting the authenticity of the Abhidhamma altogether.

The complete text of the Pāli Abhidhamma-Piṭaka in the Siamese Tipiṭaka edition—for the gracious donation of which by His Majesty the King of Siam I wish in this connection to express my deepest indebtedness—comprises 6297 pp. Roy. 8 vo; and of these, only 1152 pp., i.e. a little more than one sixth, has been translated into Western languages, namely Dhammasangaṇī (1900) by Mrs. Rhys Davids, Kathāvatthu (1915) by Shwe Zan Oung and Mrs. Rhys Davids, both into English, Puggala-Paññatti by me into German (1910), and by B. Law into English (1924).

A very succinct résumé of all the essential doctrines of the Abhidhamma is given in that ingenious little vade-mecum called Abhidhamattha-Sangaha, written by Anuruddha who is believed to have lived not earlier than the Eighth Century. In Burma, of one who wishes to study the Abhidhamma it is expected that he first thoroughly learns by heart and masters this short epitome; once he has mastered it, he will have grasped the whole substance of the Abhidhamma.

By the way, it may here be noted that, just as in the Abhidhamma-Piṭaka many terms are being found which one in vain may look for in the Sutta, so again in the Abhidhammattha-Sangaha and the commentaries various other new terms, and even teachings, are introduced. This, however, does not necessarily implicate any deviation from the canonical Abhidhamma with regard to its contents, but may show the necessity felt of having terms better fitted for the work of summarizing and systematizing. It would prove of no little interest of having all those technical terms not met with in the earliest books, collected, and chronologically registered.

Regarding the difference between the Sutta and the Abhidhamma, the 'Higher Doctrine', it does not really so much

concern the subject, but rather its arrangement and treatment. The subject in both is practically the same. Its main difference in treatment, briefly stated, may be said to consist in the fact that in the Sutta the doctrines are more or less explained in the words of the philosophically incorrect 'conventional' every-day language (*vohāra-vacana*) understood by anyone, whilst the Abhidhamma, on the other hand, makes use of purely philosophical terms true in the absolute sense (*paramattha-vacana*). Thus, in the Sutta it often is spoken of 'individuals', 'persons', of 'I', 'you', 'self', even the rebirth of 'self' etc., as if such so-called individualities really existed. The Abhidhamma, however, treats of realities (*paramattha-dhamma*), i. e. of psychical and physical phenomena, which alone may be rightly called realities, though only of momentary duration, arising and passing away every moment. For in reality, or in the 'absolute sense' (*paramattha*), as the expression runs, there does not exist any real, self-dependent, permanent '*entity*', no such thing as the so-called '*Ego*', but only this ever changing process of conditionally arising and passing phenomena. Hence, the whole Abhidhamma has to do only with the description, analysis, and elucidation of such phenomena.

Whilst these phenomena are in the Sutta treated under the aspects of 5 Groups (*khandhas*), i. e. corporeality, feeling, perception, mental formations, and consciousness (*rūpa, vedanā, saññā, sankhāra, viññāṇa*), the Abhidhamma treats them generally under the more philosophical three aspects: consciousness, mental concomitants and corporeality (*citta, cetasika, rūpa*).

Before entering into the discussion of the contents of the 7 Abhidhamma books, I should wish to point out that the study of the Abhidhamma under all conditions requires a previous thorough acquaintance with the fundamental teachings and ethical aims of Buddhism; and it is only to them who have fulfilled this preliminary condition that, by thus recapitulating their learning, and by philosophically deepening their insight, the Abhidhamma may prove to be of real benefit.

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I

DHAMMA-SANGAṆĪ

"Enumeration of Phenomena"

PRELIMINARY REMARKS

THIS fundamental first book of the Abhidhamma-Piṭaka, together with the gigantic seventh work, the Paṭṭhāna, really constitutes the quintessence of the entire Abhidhamma. In it, all the phenomena of existence are treated from the ethical, or better said, karmical standpoint, i.e., with respect to the karmic results produced now or hereafter in the so-called individual process of existence. Hence, all phenomena—i.e., 1. states of consciousness (*citta*), 2. mental concomitants (*cetasika*), 3. corporeality (*rūpa*)—are divided into karmically wholesome (*kusala*), karmically unwholesome (*akusala*), and karmically neutral (*avyākata*), lit. 'undetermined', phenomena. 1 and 2 may be karmically wholesome, unwholesome or neutral, whilst corporeality and some phenomena of 1 and 2 are always karmically neutral.

Thus, the book consists of 3 main parts:—I. An analysis of consciousness with its concomitant mental states, II. an analysis of corporeality, III. a summary. It could also be considered to be divided into 4 sections: 1 (= I,A) wholesome phenomena, 2 (= I, B) unwholesome phenomena, 3 (= I, C & II) neutral phenomena, 4 (= III) summary.

I. CONSCIOUSNESS AND ITS CONCOMITANTS

A. **Karmically Wholesome** (*kusala*) states may belong to the Sense-sphere, the Form-sphere, the Formless-sphere, or to the 'Unrelated' to individual existence (a name for the supramundane states of the 4 stages of Holiness).

(1-8)* In the SENSE-SPHERE (*kāmâvacara*) 8 classes of wholesome (*kusala*) consciousness can be distinguished. Wholesome consciousness, namely, may be accompanied by joy or indifferent

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* The bracketed numbers in connexion with conscious states always refer to the table facing p. 12.

feeling, combined with knowledge or not, premeditated* or not. Thus we get 4 classes accompanied by joy, and 4 by indifference; and of either tetrad, 2 classes are combined with knowledge. and 2 are not; and of each such pair, one is premeditated, and one is not. This is the text of the 1st class:—

(1-2) "*Whenever a state of wholesome consciousness belonging to the sensuous sphere has arisen, accompanied by joy and combined with knowledge* (and unpremeditated), *having as its object a sight, sound, smell, taste, tangible object, mind-object, or any other reason, at that occasion there is*:—

1. (mental) *Impression* (*phassa*)
2. *Feeling* (*vedanā*; here joy)
3. *Perception* (*saññā*)
4. *Volition* (*cetanā*)
5. *Mind* (*citta*=consciousness)
6. *Thought Conception* (*vitakka*)
7. *Discursive Thinking* (*vicāra*)
8. *Interest* (*pīti*; enthusiasm)
9. *Joy* (*sukha*)
10. *One-pointedness of mind* (*cittass'ekaggatā*=*samādhi*)
11. *Faculty of Faith* (*saddh'- indriya*)
12. ,, *of Energy* (*viriy'-* ,,)
13. ,, *of Attentiveness* (*sat'-* ,,)
14. ,, *of Concentration* (*samādh'-* ,,)
15. ,, *of Wisdom* (*paññ'-* ,,)
16. ,, *of Mind* (*man'-* ,,)
17. ,, *of Gladness* (*somanass'-* ,,)
18. ,, *of Vitality* (*jīvit'-* ,,)
19. *Right Understanding* (*sammā-diṭṭhi*)
20. ,, *Mindedness* (,, *-sankappa*)

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* Premeditated, or 'prepared' (*sa-sankhāra*, lit. 'with effort'), means that the Karmical consciousness (=Karma) in question does not arise spontaneously, but requires some effort or instigation, either by others, or by oneself; for example, if only after being instigated by others, one gives alms etc., or, owing to one's own stinginess etc., requires some preparatory effort of mind to do so.

21. *Right Effort* (*sammā-vāyāma*)
22. ,, *Attentiveness* (,, -*sati*)
23. ,, *Concentration* (,, -*samādhi*)
24. *Power of Faith* (*saddhā-bala*)
25. ,, *of Energy* (*viriya-* ,,)
26. ,, *of Attentiveness* (*sati-* ,,)
27. ,, *of Concentration* (*samādhi-*")
28. ,, *of Wisdom* (*paññā-* ,,)
29. ,, *of moral Shame* (*hiri-* ,,)
30. ,, *of moral Dread* (*ottappa-* ,,)
31. *Non-Greed* (*alobha*)
32. *Non-Hatred* (*adosa*)
33. *Non-Delusion* (*amoha*)
34. *Non-Avarice* (*an-abhijjhā*)
35. *Non-Illwill* (*a-vyāpāda*)
36. *Right Understanding* (*sammā-diṭṭhi*)
37. *Moral Shame* (*hiri*)
38. *Moral Dread* (*ottappa*)
39. *Composure of mental faculties* (*kāya-passaddhi*)
40. ,, *of mind* (*citta-passaddhi*)
41. *Buoyancy of mental faculties* (*kāya-lahutā*)
42. ,, *of mind* (*citta-lahutā*)
43. *Pliancy of mental faculties* (*kāya-mudutā*)
44. ,, *of mind* (*citta-mudutā*)
45. *Serviceableness of mental faculties* (*kāya-kammaññatā*)
46. ,, *of mind* (*citta-kammaññatā*)
47. *Fitness of mental faculties* (*kāya-pāguññatā*)
48. ,, *of mind* (*citta-* ,,)
49. *Rectitude of mental faculties* (*kāy'-ujukatā*)
50. ,, *of mind* (*citt'-* ,,)
51. *Attentiveness* (*sati*)
52. *Clearmindedness* (*sampajañña*)
53. *Tranquillity* (*samatha*)
54. *Insight* (*vipassanā*)
55. *Determination* (*paggaha*)
56. *Undistractedness* (*a-vikkhepa*)

*"These, or whatever other * conditionally arisen uncorporeal phenomena there are at that occasion, these phenomena are karmically wholesome."*

The above phenomena constitute really only 31 distinct properties, as one and the same property may often be found there under different names, or in other connections, as will be clearly seen from the following index :—

1	11 (=24)	— see 12	31 (=34)	41	— see 13
2 (=9, 17)	12 (=21, 25, 55)	— " 13	32 (=35)	42	— " 15
3	13 (=22, 26, 51)	— " 10	— see 15	43	— " 10
4	— see 10	— " 11	— " 31	44	— " 15
5 (=16)	15 (=19, 28, 33, 36, 52, 54)	— " 12	— " 32	45	— " 12
6 (=20)	— see 5	— " 13	— " 15	46	— " 10
7	— see 2	— " 10	— " 29	47	
8	18	— " 15	38	48	
— see 2	— " 15	29 (=37)	39	49	
10 (=14, 23, 27, 53, 56)	— " 6	30	40	50	

After a detailed explanation, and description, of each of the above phenomena, there follows a synthetical grouping of them into separate categories, with continued questioning and explanations, which I shall outline here only in a most condensed way:—

"*At this occasion there are four Groups* (feeling, perception, consciousness, mental formations which latter comprise all the remaining phenomena above-mentioned), 2 *Bases* (mind, mind-object), 2 *Elements* (mind-consciousness, mind-object), 3 *Nutriments* (impression, mind-volition, consciousness), 8 *Faculties* (11-18), 5 *fold Jhāna* (6-10), 7 *Powers* (24-30), 3 *Root-conditions* (31-33), 1 *Impression* (1), 1 Feeling (2), 1 perception (3)...*These, or whatever other conditionally arisen uncorporeal phenomena might be present, these phenomena are karmically wholesome.*

On groups, bases, elements, faculties, s. Vibh. I, II, III, IV. On nutriments, Jhānas, root-conditions, s. Paṭṭh. Introd. §§ 15, 17, 1.

(3-8) In wholesome consciousness uncombined with knowledge, there are absent all the aspects of wisdom (15, 19, 28, 33, 36, 52, 54), and in consciousness accompanied by indifference, joy is replaced by indifference.

* 1 In Visuddhi Magga, 9 further phenomena are enumerated, namely: The 3 Abstinences, i.e., abstinence from wrong words, wrong bodily action, and wrong livelihood, and the 2 Boundless states: Compassion (*karuṇā*) and Sympathetic Joy (*muditā*), further Equanimity (*tatramajjhattatā*), Advertence, Intention, Determination.

The first 5 phenomena, however, are 'inconstant', *i.e.* only occasionally present.

(8-13) Karmically wholesome phenomena of the FORM-SPHERE (*rūpâvacara*) are the 5 Trances (jhāna; s. Vibh. XII) and their mental concomitants. I am giving here only the introductory words to the analysis of the 1st trance:—

"*Whenever one is developing the way to the attainment of the Form-world and, being detached from sensual things, detached from unwholesome phenomena, has entered into the first trance produced by the Earth-Kasina,* which is accompanied by Thought-Conception (vitakka) and Discursive Thinking (vicāra), born of Detachment* (= concentration, *samādhi*), *filled with Rapture* (*pīti*) *and Joy* (*sukha*), *at such a time there is:—impression, feeling, etc.*"

After all the trances have thus been analysed, the same again is done in their combination with the 4 kinds of progress (difficult, or easy, with either sluggish, or quick intuition), then with regard to the finiteness or infiniteness of the trances and their objects, after which everything said is repeated again with 8 further Kasinas.

Thereafter, again, the trances are analysed in connection with the so-called 'Spheres of Mastery' (*abhibhâyatana*), the 4 Paths of Progress, the 3 Deliverances (emptiness, aimlessness, conditionlessness), the 4 Divine States (loving-kindness, compassion, sympathy, equanimity), and at last with the Cemetery Meditations.

(14-17) This is followed by an analysis of the 4 Trances of the FORMLESS-SPHERE (*arūpa*). And the whole closes with a synthetical grouping of all the above-mentioned karmically wholesome states of consciousness, with regard to the 4 Predominant Factors (concentrated resolve, energy, conciousness, investigation; s. Vibh. IX), and also with regard to the degree of karmic efficiency—great, medium, or low.

(18-21) The treatment of wholesome consciousness ends with an investigation into those states of consciousness known as the SUPRA-MUNDANE PATHS (*lokuttara-magga*) of the 4 stages of Holiness, reached by the Noble Disciples, to wit: 1. The 'Stream-winner' (*sotâpanna*), 2. 'Once-returner' (*sakadāgāmin*), 3. 'Non-returner' (*anāgāmin*), and 4. 'Holy One' (*arahat*), beginning with the words:—

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* The Earth-Kasina consists in fixing one's whole undivided attention on some piece of earth, till finally all sense impressions vanish, and one enters into the 1st trance. A full explanation of all the 10 Kasina exercises is given in Visuddhi Magga IV—V.

"*Whenever one is developing the supra-mundane trance* (*lokuttara-jhāna*) *leading to the escape* (from the round of rebirths) *and its undoing, for the overcoming of all opinions and the attaining to the first stage of Holiness, at that occasion there is:—impression, feeling, etc.* (just as above, and besides:) *the 'faculty which says: I shall come to know what is yet unknown to me!'* (*an-aññātaññassāmī t'indriya*), *right speech, right action, right living.*" Cf. Vibh. V.

According to the commentary, the last 3 phenomena, though not enumerated in the 1st wholesome consciousness, are nevertheless implied there by the additional phrase: 'These, or whatever other phenomena'. Cf. p. 8.*

The explanation of the mental concomitants is here just as given above, except that 'thought-conception' (*vitakka*) is now called a link of the 8 fold path (right aspiration), and 'interest' (*pīti*, rapture) a link of enlightenment (s. Vibh. X), etc. Thereafter, the 3 further supra-mundane Jhānas are analysed, first in a general way, then as different paths of progress, further as path of 'Emptiness', 'Aimlessness' and 'Conditionlessness', then in connection with the path of progress. In exactly the same way are treated the remaining 3 paths of holiness (s. Vibh. V, note).

B. **Karmically Unwholesome** (*akusala*) states are rooted either in Greed, Hatred, or Delusion (*lobha, dosa, moha*).

(22-29) *Greedy* consciousness may be accompanied either by joy or by indifference, combined with wrong views or not, premeditated or not. Hence we get 8 classes of greedy consciousness.

(30-31) *Hateful* consciousness, which always is accompanied by sadness, may be premeditated or not. Hence we get 2 classes of hateful consciousness.

(32-33) *Delusive* consciousness, which always is accompanied by indifference, may be accompanied either by scepticism (*vicikicchā*), or merely by restlessness (*uddhacca*). Hence, we get 2 classes of delusive consciousness.

In unwholesome consciousness too we find, just as in wholesome consciousness, all those mental concomitants which either form the inseparable elements in any mind-consciousness, or which are, as such, karmically (morally) neutral, to wit:—Impression, Feeling, Perception, Mind, Thought conception, Discursive thinking, Interest, Joy, One-pointedness of mind, Energy, Tranquillity; but instead of the wholesome phenomena we find: Wrong Views

(only in 4 classes), Wrong Aspiration, Wrong Effort, Wrong Concentration, Shamelessness, Lack of moral Dread, Greed, Hatred, Delusion, etc.

Greed is absent in hateful consciousness, Hatred in greedy consciousness, whilst Delusion is present in both. In mere delusive consciousness Greed and Hatred are absent. In hateful consciousness Sadness (painful mental feeling) is present, instead of joy and indifference.

According to the Abhidhammattha-Sangaha, the 4 evil phenomena present in every unwholesome consciousness, are:—Delusion, Lack of moral Shame, Lack of moral Dread, Restlessness (*moha, ahirika, anottappa, uddhacca*). Conceit (*māna*) may be present only in greedy consciousness uncombined with Wrong Views; Envy and Worry (*issā, kukkucca*), only in hateful consciousness.

C. **Karmically Neutral** (*avyākata*) states are either Karma-results (*vipāka*), or karmically neutral 'Functions' (*kriyā*).

(*a*) RESULTS OF WHOLESOME KARMA (*kusala-vipāka*) are :—

(34-38) The 5 classes of sensuous consciousness (i. e., seeing, hearing, etc.) with desirable objects. Of them, consciousness of eye, ear, nose and tongue are accompanied by indifferent feeling, but bodily consciousness is accompanied by bodily agreeable feeling. The text to the analysis of eye-consciousness as a result of 'wholesome' karma begins thus :—

"*Whenever, through the performing and accumulating* (in a former birth) *of wholesome karma* (actions) *connected with the sensuous sphere, eye-consciousness as Karma-result has arisen, which is accompanied by indifferent feeling, and has something visible as object, on that occasion there are present :—a* (sensuous) *impression, feeling, perception, volition, mind, indifference, one-pointedness of mind, mind-faculty, indifference-faculty, vitality-faculty...These, or whatever other conditionally arisen uncorporeal phenomena are present at such an occasion, these are karmically neutral phenomena.*"

According to the Abhidhammattha-Sangaha, the 7 inseparable elements in all classes of consciousness are :– impression, feeling, perception, volition, concentration, vitality, attention (*phassa, vedanā, saññā, cetanā, cittass' ekaggatā, jīvit' indriya, manasikāra*). Cf. table facing p. 12.

(39) The "Mind-Element" (*mano-dhātu*) with a desirable object. This too is accompanied by indifference, but, besides the above-mentioned 7 Inseparables, there are present : Thought conception (*vitakka*) and Discursive thinking (*vicāra*).

This Karma-resultant Mind-Element, according to the commentaries, performs the function of 'Receiving' (*sampaṭicchana*) the sense-objects. (Cf. Vibh. III, and table).

(40-41) "Mind-consciousness-Element" (*mano-viññāṇa-dhātu*) with a desirable object. The same is either accompanied by Joy, or by Indifference. (Cf. Vibh. III.)

This Karma-resultant (*vipāka*) Mind-consciousness-Element, according to the commentaries, performs the functions of 'Investigating' (*santīraṇa*) the sensuous object, and 'Registering' (*tad-ārammaṇa*) any sensuous or mental object. Accompanied by indifference, it besides may function as Rebirth-consciousness, Sub-consciousness and Death-consciousness.

The above classes of Karma-resultant consciousness are not accompanied by root-conditions (s. Paṭṭh. Introd. § 1).

(42-49) The 8 Karma-results of the 8 wholesome states of the sensuous-sphere, with which they otherwise are perfectly identical.

According to the commentaries, they may be operative at Conception, in Sub-consciousness, at Death in the next existence, and in Registering (*tad-ārammaṇa*). (s. Vibh. III).

(57-65) The Jhānas as Karma-results.

They operate at Conception, in Sub-consciousness, and at Death in the next existence (Comm.).

(66-69) The Supra-mundane Jhānas of the 4 paths of holiness appearing as Karma-results.

At first, all these states are analysed in a general way, then, as shown above, in connection with the 4 paths of progress, etc., etc., then with the supra-mundane Foundations of Attentiveness (*sati-paṭṭhāna*: s. Vibh. VII), the supreme Right Efforts (s. Vibh. VIII), etc., etc.

(*b*) RESULTS OF UNWHOLESOME KARMA (*akusala-vipāka*) are:—

(50-54) The 5 classes of sensuous consciousness with undesirable objects. Of these eye-, ear-, nose-, and tongue-consciousness, are accompanied by indifferent feeling, body-consciousness, however, by bodily painful feeling.

(55) The "Mind-Element" (*mano-dhātu*) with an undesirable object, being accompanied by indifferent feeling.

(56) The "Mind-consciousness-Element" (*mano-viññāṇa-dhātu*) with undesirable objects (without root-conditions), being accompanied by indifferent feeling.

MENTAL CONCOMITANTS (CETASIKA)

There are 52 mental concomitants, of which 13 are general psychological elements; 25, lofty qualities; and 14, karmically unwholesome qualities.

13 GENERAL ones*

(*a*) **7 Primary** ones
(in all consciousness):

Mental Impression (*phassa*)
Feeling (*vedanā*)
Perception (*saññā*)
Volition (*cetanā*)
Vitality (*jīvita*)
Concentration (*samādhi*)
Advertence (*manasikāra*)

(*b*) 6 **Secondary** ones
(not in all consciousness):

Thought Conception (*vitakka*)
Discursive Thinking (*vicāra*)
Determination (*adhimokkha*)
Energy (*viriya*)
Interest (*pīti*)
Intention (*chanda*)

25 LOFTY ones

(*a*) **Primary** ones (in all wholesome and its corresponding neutral consciousness):

Faith (*saddhā*)
Attentiveness (*sati*)
Moral Shame (*hiri*)
Moral Dread (*ottappa*)
Greedlessness (*a-lobha*)
Hatelessness (*a-dosa*)
Equanimity (*tatramajjhattatā*)
Tranquillity of the Spiritual Group (*kāya-passaddhi*)
Tranquillity of Consciousness (*citta-passaddhi*)
Agility of Spir. Group (*k. lahutā*)
,, ,, Consciousness (*c.* ,,)
Elasticity of Spir. Gr. (*k. mudutā*)
,, ,, of Consciousn. (*c.* ,,)
Adaptability of Spiritual Group (*k. kammaññatā*)
,, of Consc. (*c.* ,,)
Proficiency of Spiritual Group (*k. pāguññatā*)
,, of Cons. (*c.* ,,)
Uprightness of Spiritual Group (*k. ujukatā*)
,, of Consc. (*c. ujukatā*)

(*b*) **Secondary** ones (not

* The moral quality of these 13 concomitants depends upon whether they are associated with a karmically wholesome, unwholesome, or neutral state of consciousness.

† The 3 Abstinences, and 2 Boundless states, as well as Envy, Stinginess, Worry, Conceit, Torpor, and Languor, are called 'inconstant' (*aniyata*), as they are only occasionally associated with the states of consciousness in question, and also then only one at a time.

IN CONNECTION WITH THE 89 CLASSES OF CONSCIOUSNESS

KARMICALLY WHOLESOME

(1) & (2)* 13 General+25 Lofty=38
(3) & (4) above 38—** Knowledge=37
(5) & (6) ,, ,, —Interest=37
(7) & (8) ,, ,, —Interest—Knowledge=36
(9) above 38—3 Abstinences=35
(10) the latter 35—Thought Conception=34
(11) the latter 34—Discurs. Thinking=33
(12) the latter 33—Interest=32
(13) the latter 32—2 Boundless states=30
(14) to (17) the latter 30 Formations
(18) to (21)=(9) to (13), but—2 Boundless states + 3 Abstinences

KARMICALLY UNWHOLESOME

Greedy:
(22) 13 General+4 Primary Unwholesome + Greed+Evil View=19
(23) above 19+Torpor† & Languor†=21
(24) above 19—Evil View+Conceit †=19
(25)=(23) but—Evil View+Conceit †=21
(26) above 19 (No. 22)—Interest=18
(27) above 19—Interest—Evil View+Conceit †=18
(28) above 19-Interest-Evil View+Conceit†=18
(29) above 19—Interest+Torpor† & Languor† =20

Hateful:
(30) above 19—Interest—Greed—Evil View+ 4 Hateful=20
(31) preced.+Torpor† & Languor†

CONSCIOUSNESS (CITTA)

	Karmically Wholesome (*kusala*)	Karmically Unwholesome (*akusala*)	Karmically Neutral (*avyākata*): (a) karma resultant (*vipāka*)	Karmically Neutral (*avyākata*): (b) functional (*kriyā*)
Sensuous Sphere	(1) joyful, with knowledge, unprepared, (2) joyful, with knowledge, prepared, (3) joyful, without knowledge, unprepared (4) joyful, without knowledge, prepared, (5) indifferent, with knowledge, unprepared (6) indifferent, with knowledge, prepared (7) indifferent, without knowledge, unprepared (8) indifferent, without knowledge, prepared [Imp.]	*Rooted in Greed* (*lobha*): (22) joyful, with evil view, unprepared (23) joyful, with evil view, prepared (24) joyful, without evil view, unprepared (25) joyful, without evil view, prepared (26) indifferent, with evil view, unprepared (27) indifferent, with evil view, prepared (28) indifferent, without evil view, unprepared (29) indifferent, without evil view, prepared *Rooted in Hate* (*dosa*): (30) sad, angry, unprepared (31) ,, ,, prepared *Rooted in Delusion* (*moha*:) (32) indifferent and sceptical (33) ,, ,, restless [Imp.]	Result of wholesome Karma (with desirable objects): (34-38) eye-, ear-, nose-, tongue-, (agreeable) body-consciousness (39) Mind-Element (*mano-dhātu*) [Rec.] (40) joyful Mind-consciousness-Element (*mano-viññāṇa-dhātu*) [Inv. Reg.] (41) indifferent Mind-consciousness-Element (*mano-viññāṇa-dhātu*) [Inv. Reg. R.D.S.] (42-49)=(1-8) [Reg. R.S.D.] Result of unwholesome Karma (with undesirable objects): (50-54) eye-, ear-, nose-, tongue-, (painful) body-consciousness (55) Mind-Element (*mano-dhātu*) [Rec.] (56) Mind-consciousness-Element (*mano-viññāṇa-dhātu*) [Inv. Reg. R. S. D.]	(70) Mind-Element [Adv.] (71) indiff. Mind-consciousness-Element [Dec. Adv. 5d. Md.] (72) joyful Mind-consciousness-Element [Imp.] (73-80)=(1-8) [Imp.]
Form Sphere (Trances)	(9) thought conception, discursive thinking, interest, joy, concentration (10) discursive thinking, interest, joy, concentration (11) interest, joy, concentration (12) joy, concentration (13) equanimity, concentration [Imp.]	—	(57) (58) (59) = (9-13) (60) (61) [R. S. D.]	(81) (82) (83) =(9-13) (84) (85) [Imp.]
Formless Sphere (Trances)	(14) 'Boundless space' (15) 'Boundless Consciousness' (16) 'Nothingness' (17) 'Neither-Perception-nor-Non-perception' [Imp.]	—	(62) (63) = (14-17) (64) (65) [R. S. D.]	(86) (87) =(14-17) (88) (89) [Imp.]
Supramundane	(18) Path (-moment) of 'Stream Entrance' (19) ,, of 'Once-returning' (20) ,, of 'Never-returning' (21) ,, of 'Arahatship' [Imp.]	—	(66) Fruit (-moment] of 'Stream-Entrance' (67) ,, of 'Once-Returning' (68) ,, of 'Never-Returning' (69) ,, of 'Arahatship' [Imp.]	—

(72)–(89): ONLY IN THE ARAHAT.

ABBREVIATIONS:—(R): *Rebirth-consciousness.*—(S): *Sub-consciousness.*—(Adv): *Adverting* (*āvajjana*) to the object at the sense-door (5d), or mind-door (Md).—(Rec): *Receiving* (*sampaṭicchana*) the sense-impression.—(Inv): *Investigating* (*santīrana*).—(Dec): *Deciding* (*votthapana*).—(Imp): *Impulsion* (*javana*).—(Reg): *Registering* (*tad-ārammaṇa*).—(D): *Death-consciousness.*—

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Vitality (*jīvita*)
Concentration (*samādhi*)
Advertence (*manasikāra*)

(*b*) 6 **Secondary** ones (not in all consciousness):
Thought Conception (*vitakka*)
Discursive Thinking (*vicāra*)
Determination (*adhimokkha*)
Energy (*viriya*)
Interest (*pīti*)
Intention (*chanda*)

25 LOFTY ones

(*a*) **Primary** ones (in all wholesome and its corresponding neutral consciousness):
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Proficiency of Spiritual Group (*k. pāguññatā*)
,, of Cons. (*c.* ,,)
Uprightness of Spiritual Group (*k. ujukatā*)
,, of Consc. (*c. ujukatā*)

(*b*) **Secondary** ones (not in all lofty consciousness):

3 *Abstinences*: †
Abstinence from wrong bodily action
Abstinence from wrong words
Abstinence from wrong livelihood

2 *Boundless states* †:
Compassion (*karuṇā*)
Sympathetic Joy (*muditā*)

Undeludedness (*a-moha=paññā*, knowledge)

14 UNWHOLESOME ones

(*a*) **4 Primary** ones (in all unwholesome consciousness):
Delusion (*moha*)
Lack of Moral Shame (*ahirika*)
Lack of Moral Dread (*anottappa*)
Unrest (*uddhacca*)

(*b*) 10 **Secondary** ones (not in all unwholesome consciousness):

4 *Hateful ones*
Hate (*dosa*)
Envy (*issā*) †
Stinginess (*macchariya*) †
Worry (*kukkucca*) †
further:
Greed (*lobha*)
Evil View (*diṭṭhi*)
Conceit (*māna*) †
Torpor (*thīna*) †
Languor (*middha*) †
Scepsis (*vicikicchā*)

* The moral quality of these 13 concomitants depends upon whether they are associated with a karmically wholesome, unwholesome, or neutral state of consciousness.

† The 3 Abstinences, and 2 Boundless states, as well as Envy, Stinginess, Worry, Conceit, Torpor, and Languor, are called 'inconstant' (*aniyata*), as they are only occasionally associated with the states of consciousness in question, and also then only one at a time.

IN CONNECTION WITH THE 89 CLASSES OF CONSCIOUSNESS

Karmically Wholesome

(1) & (2)* 13 General+25 Lofty=38
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(5) & (6) ,, ,, —Interest=37
(7) & (8) ,, ,, —Interest—Knowledge=36
(9) above 38—3 Abstinences=35
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(13) the latter 32—2 Boundless states=30
(14) to (17) the latter 30 Formations
(18) to (21)=(9) to (13), but—2 Boundless states + 3 Abstinences

Karmically Unwholesome

Greedy:
(22) 13 General+4 Primary Unwholesome + Greed+Evil View=19
(23) above 19+Torpor† & Languor†=21
(24) above 19—Evil View+Conceit †=19
(25)=(23) but—Evil View+Conceit †=21
(26) above 19 (No. 22)—Interest=18
(27) above 19—Interest—Evil View+Conceit †=18
(28) above 19-Interest-Evil View+Conceit†=18
(29) above 19—Interest+Torpor† & Languor† =20

Hateful:
(30) above 19—Interest—Greed—Evil View+4 Hateful=20
(31) preced.+Torpor† & Languor† =22

Delusive:
(32) 10 General (missing Interest, Determination, Intention)+4 primary Unwholesome +Scepsis=15
(33) =preced, but Determination, instead of Scepsis=15

Karmically Neutral

(*a*) Karma-resultant

(34) to (38) } (50) to (54) } 7 Primary General (Concentration week)
(39) & (55) } (41) & (56) } =preced. 7+Thought Conception +Discurs. Thinking +Determination=10
(40) 11 General (missing: Interest & Intention=11
(42) to (49) =(1) to (8), but—2 Boundless states—3 Abstinences.
(57) to (69)=(9) to (21).

(*b*) functional

(70)=(39)
(71) & (72) 11 General (missing: Interest & Intention =11
(73) to (80)=(1) to (8)—3 Abstinences
(81) to (89)=(9) to (17)

* The numbers in parenthesis refer to the classes of consciousness.
** (—) is in this column everywhere used only as a minus sign.
† Inconstant, i.e. only occasionally present.

In Abh. Sang. 'Receptive consciousness' (*sampaṭicchana-citta*) stands for Mind-Element, and 'Investigating consciousness' (*santīrana-citta*) for Mind-consciousness-Element. (Cf. Vibh. III).

(*c*) KARMICALLY NEUTRAL 'FUNCTIONS' (*kriyā*) are neither Karma-results, nor productive of Karma-results, but consist simply in 'mere doing' (*karaṇa-matta*). To this class may belong :—

(70) The "Mind-Element" (*mano-dhātu*), which always is accompanied by indifferent feeling and without root-conditions.

This functional (*kriyā*) Mind-Element, according to the commentaries, performs the 'Adverting to the threshold of the 5 senses' (*pañca-dvārâvajjana*).

(71) The "Mind-consciousness-Element" accompanied by Indifference (without root-conditions), which, even as karmically neutral function, is found in all intelligent beings.

This element performs the functions of 'Adverting' (*āvajjana*), and 'Deciding' (*votthapana*).

(72) The "Mind-consciousness-Element" (*mano-viññāṇa-dhātu*) accompanied by Joy (without root-conditions), which, according to the Comm., as karmically neutral function, is found only in the Arahat, (with the function of 'Impulsion', or *javana*).

In Abh. Sang. these 3 functional states are given as:—70. *pañcadvārâvajjana-citta* (adverting to the threshold of the 5 senses), (71) *mano-dvārâvajjana-citta* (adverting to the threshold of the mind), (72) *hasituppāda-citta* (consciousness producing pleasure). No. (71), however, performs also the function of 'Deciding' (*votthapana*).

(73–80) 8 functional states which, in every other respect, are identical with the 8 classes of wholesome consciousness of the sensuous sphere, and also accompanied by root-conditions, but as functional states (*kriyā*) are found only in the Arahat.

(81–89) The Jhānas as practised by the Arahat.

The annexed table, based on my translation of Visuddhi-Magga, gives a concise and clear survey of all the above 89 classes of consciousness, their functions, and their connection with the 52 mental concomitants.

II. CORPOREALITY

This chapter really could form part of the third section of the preceding one, for corporeality (*rūpa*) consists of karmically neutral phenomena, as said in the introductory words :—

"*Which phenomena are karmically neutral* (*avyākata*)? *Those 'Karma-Results'* (*vipāka*) *which belong to the sensuous-sphere, the*

form-sphere, and the formless-sphere, or to the 'unrelated' (to individual existence), *consisting in Feeling, Perception, etc., further those karmically neutral 'Functions' (kriyā)........further all corporeality (rūpa), as well as the Uncreated Element (Nirvana), these things are karmically neutral.*"

Corporeality—i. e. the four primary physical elements (solid, liquid, heat, motion), and the secondary phenomena depending on them—is said in the table of contents (*mātikā*) to be without root-conditions (*hetu*: greed, hatred, delusion, and their opposites), of conditioned origin, worldly, not to be overcome by mental culture, transient, favourable to the arising of mental fetters (which bind beings to the wheel of rebirth), and to the mental hindrances, etc., dissociated from thought-conception and discursive thinking, etc. It may be either derived or underived, the effects of attachment (Karma) or not, visible or invisible, produced by mind or not, own or external, gross or subtle, etc.

As **'derived'** (*upādā*)—i. e. from the 4 physical elements—are considered 23 phenomena, to wit:—the 5 physical sense organs, visible object, sound, smell, taste, (the tangible object is 'underived', q. v.), femininity, virility, (physical) vitality, bodily intimation, verbal intimation, (intervening) space, bodily lightness, plasticity, wieldiness, integration, subsistence, decay, impermanence, nutriment

In none of the canonical Abhidhamma books is mentioned the 'heart' (*hadaya-vatthu*), or any other special organ, as the physical base of mind.

As **'underived'** (*no upādā*) are designated the 4 primary physical elements, the solid, liquid (cohesion), heat, motion, of which the solid, heat and motion constitute the tangible object.

As 'own' are considered the 5 sense organs; as 'external', the 5 objects; as 'not the effect of attachment (Karma)', the 5 sense objects, bodily and verbal intimation; as 'visible', only the object of sight (colour, etc.).

Thereafter, all the categories of corporeality are in a similar way treated in groups of three, four, five, etc.

III. SUMMARY

The third and last chapter of the work forms a more or less synthetical condensation and grouping of all the essential categories, by leaving aside all those phenomena implied by the text. It begins thus:

"*Which phenomena are karmically wholesome (kusala)? The 3 roots of wholesome karma (kusala-hetu), to wit: non-greed, non-hatred, non-delusion, and those groups of feeling, perception, mental*

formations and consciousness which are associated with them; further all bodily, verbal or mental Karma (action=volition) *rooted in them.* —*Which phenomena are karmically unwholesome* (*akusala*)? *The 3 roots of unwholesome Karma, to wit: greed, hatred, delusion,* (etc. as above).—*Which phenomena are karmically neutral* (*avyākata*)? *The results* (*vipāka*) *of wholesome and unwholesome Karma*........... *the karmically neutral functions* (*kriyā*).........*all corporeality, as well as the Unconditioned Element.*"

Then follow such questions as: "*Which phenomena are accompanied by pleasant feeling?...by unpleasant feeling? ... by indifferent feeling? — Which are Karma-Results? ... productive of Karma-Results? ... neither Karma-Results, nor productive of Karma-Results? — Which are to be overcome by Insight, or Vipassanā?* (Answer: *Self-delusion, scepticism, attachment to mere rules and rituals: these are overcome at the 1st stage of holiness*)......*Which by Mental Development, or Bhāvanā?* (Answer: *The remaining 7 fetters**) ... *by neither insight nor mental development?* (Answer: *The karmically wholesome and neutral states*).—*Which phenomena appertain to those 'who are in the state of training'* (*sekha*)? (Answer: *The 4 paths of holiness* (*magga*), *and the fruitions* (*phala*) *of the 3 lower paths*). *Which to those 'who have completed their training'* (*asekha*)? (Answer: *The highest goal of holiness, Arahatship*). *Which to those 'who are neither training, nor have completed their training'?* (Answer: *All the remaining states*)."

Groups of Root-conditions (*hetu*): There are 3 karmically wholesome Root-conditions (*kusala-hetu*): Non-Greed, Non-Hate, Non-Delusion; 3 karmically unwholesome Root-conditions (*akusala-hetu*): Greed, Hatred, Delusion; 3 karmically neutral Root-conditions: Non-Greed, Non-Hate, Non-Delusion, being either Karma-Results (*vipāka-hetu*), or mere Function (*kriyā-hetu*)...........

The latter ones, according to the commentaries, are present in those Karma-resultant classes of consciousness (42-49), which correspond to the 8 wholesome classes (1-8), and which may function as 'Registering' (*tad-ārammaṇa*) consciousness, Rebirth-consciousness, Sub-consciousness and Death-consciousness; further, in the corresponding mere functional classes (73-89), which in the Arahat are functioning as 'Impulsive' (*javana*) consciousness.

After that, an explanation follows of the 4 evil 'Influxes' (*āsava*), to wit: sensual craving, craving for existence, speculative opinion, ignorance; then of the 10 'Fetters' (*saññojana*) binding beings to the wheel of rebirths, which, in their wording and order,

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* About the 10 fetters and the 4 stages of holiness s. further below.

here somewhat differ from those usually mentioned in the Sutta. They are: 1. sensual craving, 2. ill-will, 3. conceit, 4. erroneous opinion, 5. scepticism, 6. attachment to mere rules and rituals, 7. craving for existence, 8. envy, 9. avarice, 10. ignorance. According to the commentary, at the first stage of holiness (Sotāpanship) 4, 5 & 6 have disappeared, at the second stage (Sakadāgāmiship) 1 & 2 are very weak, at the third stage (Anāgāmiship) they have entirely disappeared, whilst the fourth stage (Arahatship) is free from all the 10 fetters.

This is followed by an explanation of the 4 Ties, 4 Floods, 4 Entanglements, 6 Hindrances (in the Sutta only 5 Hindrances are mentioned, leaving out 'ignorance').

Thereafter, again, follow such investigations, as: "*Which states have objects?* (The 4 Mental Groups: feeling, perception, mental formations, consciousness)...........*Which have not?* (All Corporeality and the Uncreated Element).—*Which phenomena are states of consciousness, or mental concomitants, and which are not?—Which are attachments, and which are not?—Which are mental corruptions, and which are not?*"

Thus, in each of these many investigations it is most circumstantially determined, which phenomena prove to be such and such qualities, and which do not; which things have sprung from them, and which have not.

In this way are following, again, positive and negative questions, together with their answers, then double questions regarding Sutta-terms, e.g., which phenomena appertain to wisdom and which to ignorance, which are wise and which foolish, which dark and which bright; further on ignorance and craving for existence, on eternity-belief and annihilation-belief, on mental tranquillity and insight, etc., etc.

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II

VIBHANGA

"The Book of Treatises"

PRELIMINARY REMARKS

Whilst Dhammasanganī, on the whole, prefers the analytical procedure, the method applied in Vibhanga, however, is rather synthetical. By reason of its first 3 treatises, Vibhanga, in a certain measure, is supplementary to Dhammasanganī and, at the same time, a foundation to the Dhātu-Kathā. Those 3 treatises namely are entirely devoted to an exhaustive investigation of three categories of highest importance for a real understanding of Buddhist Philosophy, that is: the '5 Groups' of existence (*khandha*), the 12 'Bases' (*āyatana*), and the 18 psycho-physical 'Elements' (*dhātu*), with reference to which three aspects, in Dhātu-Kathā all the phenomena of existence are categorized and brought into relationship. Besides, these 3 categories form the subjects of the first 3 chapters of Yamaka, whilst in Puggala-Paññatti they are heading the table of contents (*mātikā*). Many of the passages in Vibhanga are also found in Paṭisambhidā-Magga of the Khuddaka-Nikāya, to which it has a great resemblance, in contents, as well as in arrangement, and both works are often referred to, and quoted, in Visuddhi-Magga.

As already pointed out in the preface, does the whole work form a series of 18 treatises, or vibhangas, all complete in themselves, and independent one of the other. Each treatise, as a rule, consists of 3 parts: the Sutta-explanation, the Abhidhamma-explanation, and a Summary by way of questions and answers.

I. THE FIVE GROUPS OF EXISTENCE
(Khandha-Vibhanga)

These 5 groups which, in their 3 aspects as consciousness, mental concomitants and corporeality, have already been described in Dhammasanganī, form the so-called individual existence or, in

its wider sense, existence altogether, to wit:—1 Corporeality (*rūpa*), 2 Feeling (*vedanā*), 3 Perception (*saññā*), 4 mental Formations (*sankhāra*), 5 Consciousness (*viññāṇa*).

Sutta-explanation: Here the groups are explained as either past, present, or future, own or external, gross or subtle, low or lofty, far or near. Thus, e.g., as 'gross' are described the physical bases (*āyatana*) of the 5 senses and their objects (s. II); as 'subtle,' however, femininity, virility, etc. (Cf. Dhs. III.)

Abhidhamma-explanation: The explanation of 'Corporeality' (*rūpa*) consists in a mere repetition of the Mātikā (table of contents) to Dhs. III.

'Feeling' (*vedanā*) is always associated with (sensuous or mental) impression—is mundane or supra-mundane, stained or unstained, accompanied by thought conception or not—belonging to the sensuous-sphere, the form-sphere, the formless-sphere, or to the Unrelated (to individual existence)—bodily agreeable or disagreeable, mentally agreeable (joy) or disagreeable (sadness), or indifferent—born of either of the 6 sense-impressions, etc.

'Perception' (*saññā*) is combined with impression—accompanied by root-conditions, or not—karmically wholesome, unwholesome, or neutral—combined with either of the 5 feelings, etc.

Mental 'Formations' (*sankhāra*) are always associated with consciousness—are either root-conditions, or not—either karmically wholesome, or unwholesome, or neutral—they are 'volitions' (*cetanā*) dependent on sensuous or mental impressions, etc.

'Consciousness' (*viññāṇa*) is associated with impression—accompanied by root-conditions, or not—mundane, or supra-mundane—karmically wholesome, unwholesome, or neutral—consists in either eye-, ear-, nose-, tongue-, body-, or mind-consciousness, etc.

Summary: The following questions, which will be repeated in nearly all the following chapters, in connection with every new subject, are the same as put forward in Dhs.: "*How many groups are karmically wholesome?... unwholesome? ...neutral? ... associated with agreeable feeling? ...* etc..." Some of the answers, which in most cases only give the number, and not the name of the phenomena (supplied by me), may here suffice:—Corporeality is karmically neutral, 4 (i.e. the mental) groups may be karmically wholesome, unwholesome, or neutral. Of corporeality one cannot

say that it is either accompanied by interest (*pīti*), or joy, or indifferent feeling, etc. 4 groups (i.e. 1, 2, 3, 5) are not root-conditions; the formation-group, however, may be root-condition (greed, hatred, delusion, or opposites), or not.

For a detailed survey of the 5 groups s. Nyanatiloka, The Five Khandhas (tables).

II. THE TWELVE BASES

(Āyatana-Vibhanga)

They are:

1	eye	7	visible object
2	ear	8	sound
3	nose	9	smell
4	tongue	10	taste
5	body	11	tangible object (=3 elements: solid, heat, motion)
6	mind-base	12	mind-object

Sutta-explanation: Here the bases are described as "impermanent, miserable, non-ego, subject to change, etc."

Abhidhamma-explanation: Here they are fully explained as to their nature, e.g.:—

"*What is the eye-base* (*cakkhâyatana*)?—*The eye, consisting in 'sensitivity'* (*pasāda*), *derived from the 4 primary physical elements, related to individual existence, invisible* (visible are only impressions of colour, light, etc.; s. below), *but re-acting on sense impressions* (*sappaṭigha*): *this invisible eye reacting on sense impressions, by means of which one has seen, sees, will see, or may see the visible object; this is the eye...etc...*" In exactly analogous words are the 4 remaining sense organs described.

The 'Mind-base' (*manâyatana*) is said to be a name for eye-, ear-, nose-, tongue-, body-consciousness, mind-element (*mano-dhātu*), and mind-consciousness-element (*mano-viññāṇa-dhātu*). Cf. next chapter. It is either accompanied by root-conditions, or not—wholesome, unwholesome, or neutral—accompanied by either of the 5 feelings, etc.

The 'Visible object-base' (*rūpâyatana*) is described as "that physical phenomenon (*rūpa*) which is derived from the 4 primary (physical) elements, and appears as colour, etc."

Regarding the 'Mind-object-base' (*dhammâyatana*) it is said:—"*What is there the Mind-object-base?—The feeling-group, perception-group, formation-group, as well as that invisible physical condition, which does not react on sense-impressions and is related to individual existence; further the Uncreated element....... Now, what is that invisible, not reacting corporeal phenomenon that is considered as Mind-object-base?—It is femininity, virility......... material nutriment*...etc. *And what is there the Uncreated element* (*asankhata-dhātu*=Nirvana)?—*It is the annihilation of greed, hatred and delusion.*"

Thus, of the 12 bases, the 5 sense-organs and 5 objects are physical, the mind-base (consciousness) mental, whilst the mind-object may be anything whatever, past, present, future, physical or mental, real or imaginary.

The Summary is similar to that in I. For further details s. Yamaka III.

III. THE EIGHTEEN ELEMENTS

(Dhātu-Vibhanga)

Sutta-explanation: At first are treated the following 6 elements: the solid, liquid, heat, motion. space, consciousness, which are here described just as in the Rāhulovāda-Sutta. Then follow 6 elements consisting of 5 kinds of feeling (s. Vibh. I), and ignorance as sixth element; then 6 elements, consisting of 3 kinds of wrong thoughts (lust, malevolence, cruelty) and their 3 opposites.

Abhidhamma-explanation: Here are treated the 18 psycho-physical elements, namely:—

1	eye	7	visible object	13	eye-consciousness
2	ear	8	sound	14	ear-consciousness
3	nose	9	odour	15	nose-consciousness
4	tongue	10	taste	16	tongue-consciousness
5	body	11	tangible object	17	body-consciousness
6	mind-element (*mano-dhātu*)	12	mind-object-element (*dhamma-dhātu*)	18	mind-consciousness-element (*mano-viññaṇa-dhātu*)

1-5, and 7-12, are exactly the same as in II. The Mind-Element (*mano-dhātu*), however, is not identical within the Mind-Base (*manâyatana*), but is comprised within the Mind-Base:—The Mind-Base, namely, is a collective term for the 5 kinds of sense-consciousness, mind-element (*mano-dhātu*) and mind-consciousness-element (*mano-viññāṇa-dhātu*). It is said:—

"Immediately after the arising and passing away of the eye-consciousness-element, there arises mind (citta, mano), consciousness, the corresponding mind-element (mano-dhātu); or, the first reaction on all these phenomena: this is called the mind-element."
And:

"Immediately after the arising and passing away of the eye-consciousness-element, there arises the mind-element; and, again, immediately after the arising and passing away of the mind-element, there arises the mind, the corresponding mind-consciousness-element"

I think I am the first who ever has discovered the astounding fact that nowhere in any of all the canonical books of the Abhidhamma-Piṭaka we can find mentioned those different momentary stages in the process of a single unit of consciousness (*citta-vīthi*). They are to be found only in the scholastic literature of the commentators. According to them, the following stages are to be distinguished in the process of sensuous experience, for instance, eye-consciousness:—

As soon as the visible object enters the field of presentation, there occurs in (1) Subconsciousness (*bhavanga*), (2) a Perturbation (*bhavanga-calana*), and (3) a Breaking-off of Subconsciousness (*bhavangupaccheda*), which, in rapid succession, is followed by (4) Advertence to the threshold of the sense-stimulus (*pañca-dvārâvajjana*), (5) Eye-consciousness (*cakkhu-viññaṇa*), (6) Recipient-consciousness (*sampaticchana-citta*), (7) Investigating-consciousness (*santīrana-citta*), (8) Determining-consciousness (*votthapana-citta*, (9) the Impulsive moments (*javana-citta*), and finally (10) Registering-consciousness (*tad-ārammaṇa-citta*), after which the whole sinks again below the threshold of full consciousness, and gets immerged in Subconsciousness.—4 and 6 are Mind-element; 7, 8, 10, Mind-consciousness-element. (Cf. table).

Summary: "The mind-element and mind-consciousness-element are karmically wholesome, unwholesome, or neutral;* the rest, including the mind-object, are karmically neutral."—

"Of 10 elements (5 sense organs, and objects) one cannot say that they are either accompanied by agreeable, disagreeable or indifferent feeling.—Body-consciousness is accompanied either by agreeable or disagreeable feeling, whilst the other kinds of sense-consciousness are accompanied by indifferent feeling.—10 (physical) elements are neither Karma-Result, nor productive of Karma-Results. The mind-element, however, may be Karma-Result (39, 55); or it may be neither Karma-Result, nor productive of Karma-Results (70),—2 elements (mind and mind-consciousness) may be Karma-Results (s. Dhs. I. C.), or productive of Karma-Results; or they may be neither Karma-Results, nor productive of Karma-Results.—The mind-object may be a mental concomitant (*cetasika*), or not (i.e. as a corporeal phenomenon; cf. end of II)." For further details s. Yamaka IV.

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* The mind-element (39, 55, 70), however, can only be neutral.

IV. THE FOUR NOBLE TRUTHS

(Sacca-Vibhanga)

Sutta-explanation: Here the Four Noble Truths, constituting the whole teaching of the Buddha—i.e. the truth about Suffering or, better said, 'Unsatisfactoriness' (of all forms of existence), its Origin (craving), its Extinction (Nirvana), and the Path to its extinction—are explained in exactly the same words as in the Mahā-Satipaṭṭhāna and other Suttas.

Abhidhamma-explanation: Here it is stated that:

1. The 'Origin of Suffering' (here always named in the first place) consists in Craving (*taṇhā*) and all the other corruptions, as well as in those wholesome states still connected with evil influxes.

2. As 'Suffering' are considered all the remaining unwholesome phenomena, as well as the results of both wholesome and unwholesome Karma, and those karmically neutral functions, further all corporeality.

3. 'Extinction of Suffering' exists in the overcoming of craving, etc.

4. "*What is the Path leading to the overcoming of suffering?—Whenever the monk develops the supra-mundane trance leading to escape* (from the round of rebirths) *and its undoing, for the purpose of overcoming all opinions and attaining to the first stage of holiness* (Sotapanship), *and being detached from sensuous things......has entered into the first trance......at such a time, there exists the 8 fold path: right understanding, r. aspiration, r. speech, r. action r. livelihood, r. effort, r. attentiveness, r. concentration...........the 5-fold path: right understanding, r. aspiration, r. effort, r. attentiveness, r. concentration.*"

Summary: the Origin of suffering is karmically unwholesome (as it consists in craving), the Path wholesome, Extinction neutral (i.e. karmically neither wholesome nor unwholesome), whilst the truth of Suffering may be either wholesome, or unwholesome, or neutral (according to the quality of the groups; the corporeality group, however, is under all circumstances karmically neutral).—Path and Origin may be accompanied either by agreeable or indifferent feeling (cf. Dhs. I, A, B), but the truth of Suffering by any of the 3 kinds of feeling.

The last statement shows that by *dukkha* (usually translated by suffering or pain), as the first of the four noble truths, is not merely meant painful feeling, but the 'Unsatisfactoriness' of every form of existence, be it associated with agreeable, disagreeable, or indifferent feeling. Cf. Yamaka V.

Path and Origin are productive of Karma-Results.

For further, details s. Yamaka V, and Nyanatiloka, The Word of the Buddha.

V. THE TWENTY-TWO FACULTIES
(Indriya-Vibhanga)

There are 22 faculties, or potentialities (*indriya*), of partly physiological, partly mental or ethical import, which here are explained in nearly the same words as in the Sutta. They are:—

1.	eye	The 6 organs
2.	ear	
3.	nose	
4.	tongue	
5.	body	
6.	mind	
7.	femininity	
8.	virility	
9.	vitality	
10.	bodily ease (*sukha*)	The 5 kinds of feelings
11.	,, pain (*dukkha*)	
12.	glad-mindedness (*somanassa*)	
13.	sad-mindedness (*domanassa*)	
14.	indifference (*upekkhā*)	
15.	faith (*saddhā*)	The 5 ethical faculties
16.	energy (*viriya*)	
17.	attentiveness (*sati*)	
18.	concentration (*samādhi*)	
19.	wisdom (*paññā*)	
20.	the thought: 'I shall come to know the yet unknown' (*an-aññātañ ñassāmî t'indriya*)	The 3 ultra-mundane faculties.
21.	the perfect wisdom, or 'Gnosis' (*aññā*)	
22.	the faculty of 'one who has understood' (*aññātāv' indriya*)	

9 may be either physical, or mental.

14, mostly translated by 'equanimity', does here not refer to the ethical faculty of that name. This latter faculty belongs

to the group of mental formations, the former one to the feeling-group, being identical with indifferent feeling: *adukkha-m-asukhā vedanā* (feeling which is neither agreeable, nor disagreeable).

20 is explained as that knowledge which is required for the realization of higher life, and which is combined with the first path of holiness. Also from Dhs. and Yamaka it can be seen that 20 appears at the path of Sotapanship (*sotāpatti-magga*), whilst 21 is reached with the fruition of Sotapanship (*sotāpatti-phala*), and 22 with the fruition of Arahatship (*arahatta-phala*).

Summary: 1–11 are karmically neutral, 13 is karmically unwholesome (being associated only with hateful consciousness; cf. table)........10-22 are mental concomitants, 1–8 are not (as 6 is identical with consciousness, and the rest are corporeal phenomena), 9 may be either mental concomitant, or not (i.e. as physical vitality).

For further details s. Yamaka X.

VI. THE CONDITIONS OF DEPENDENCY
(Paccayâkāra-Vibhanga)

This chapter treats of the "Dependent Origination" (*Paṭicca-samuppāda*) of all the phenomena of existence by way of 24 conditions (*paccaya*), which latter ones are enumerated and fully explained at the beginning of Paṭṭhāna (q. v.). The usual wording is: "On Ignorance (*avijjā*) depend the Karma-Formations (*sankhāra-cetanā*, volition), thereon Consciousness (*viññāṇa*; after death), thereon Mind and Corporeality (*nāma-rūpa*), thereon the 6 Bases (*saḷāyatana*), thereon (Sense- or Mind-) Impression (*phassa*), thereon Feeling (*vedanā*), thereon Craving (*taṇhā*), thereon Clinging (*upādāna*), thereon the process of Becoming (*bhava*), thereon (here *kamma-bhava*, Karma-Process) Rebirth (*jāti*), thereon Old Age and Death (*jarā-maraṇa*) etc.

Sutta-explanation: The explanation here is more or less like that in the Nidāna-Saṁyutta. Here, however, *bhava* is divided into *kamma-bhava* (Karma-Process) and *uppatti-bhava* (Rebirth-Process), and the former is said to be identical with the 2nd link, *sankhāra*.

Abhidhamma-explanation: This explanation is headed by a table of contents, giving the 24 different modes of the Paṭicca-samuppāda, of which the first 16 modes constitute 4 groups, each

consisting of 4 modes. Then it is shown, how in the various wholesome, unwholesome and neutral states of consciousness the Dependent Origination comes into operation in its 16 different modes; and each time, all the different phenomena are so tediously explained, that, if unabridged and not leaving out any repetition, the explanations alone would already fill nearly 2,000 pp.

For a detailed explanation of the Paṭicca-samuppāda, s. Appendix.

VII. THE FOUR FOUNDATIONS OF ATTENTIVENESS
(Satipaṭṭhāna-Vibhanga)

These are: The contemplation of Body, Feeling, Mind, and Mind-Objects (*kāya, vedanā, citta, dhamma*).

Sutta-explanation: This at times reads just like a regular commentary to the Satipaṭṭhāna-Sutta, i.e. that Sutta which really furnishes an outline of the whole practice of meditation, appearing here, however, in a slightly abridged, and somewhat varied form.

Abhidhamma-explanation: Here, the presence of the 4 Satipaṭṭhānas in the supra-mundane trances is demonstrated.

Summary: Here, it is said that the 4. S. may be karmically wholesome, or karmically neutral, i.e. Karma-Result (*vipāka*), or neutral Function (*kriyā*) as in the case of the Arahat.

VIII. THE FOUR GREAT EFFORTS
(Sammappadhāna-Vibhanga)

They are: The effort to (1) Avoid and to (2) Overcome, unwholesome, states; to (3) Develop and to (4) Maintain, wholesome states.

The Sutta-explanation is as given in the Satipaṭṭhāna-Sutta, etc., followed, however, by an explanation and commentary, whilst in the Abhidhamma-explanation their presence in the supra-mundane trances is demonstrated.

For a full explanation s. The Word of the Buddha.

IX. THE FOUR ROADS TO POWER
(Iddhi-pāda-Vibhanga)

They are: Concentration of Intention, of Energy, of Consciousness, of Investigation (*chanda-, viriya-, citta-, vīmaṁsā-samādhi*). They are here presented in the same form as in the Sutta; but here it is further shown, how each Iddhipāda is manifested in the 4 Great Efforts (s. VIII), and the whole is explained in a commentarial way.

Cf. Paṭṭhāna. Introd. § 3.

X. THE SEVEN LINKS OF ENLIGHTENMENT
(Bojjhanga-Vibhanga)

They are: Attentiveness (*sati*), Investigation of Truth (*dhamma-vicaya*), Energy (*viriya*), Rapture (*pīti*), Composure (*passaddhi*), Concentration (*samādhi*), Equanimity (*upekkhā*). The Sutta-explanation is more or less as in Majjhima-Nikāya 118. In the Abhidhamma-explanation, 'Investigation of Truth' is explained as: "*Wisdom, non-delusion, right understanding, etc.*"; 'Composure', as the composure of the 'mental concomitants' (*kāya*, here=perception, feeling, mental formations), and composure of mind' (*citta*=consciousness). Cf. table.

XI. THE EIGHTFOLD PATH
(Magga-Vibhanga)

It consists of:—Right Understanding, r. Aspiration, r. Speech, r. Action, r. Livelihood, r. Effort, r. Attentiveness, r. Concentration. The Sutta-explanation is as given in the Satipaṭṭhāna-Sutta. In the Summary it is said that the components of the path may be karmically wholesome, or neutral, i.e. Karma-result, or neutral Function as in the case of the Arahat.

For a full explanation s. The Word of the Buddha.

XII. THE TRANCES
(Jhāna-Vibhanga)

In the introductory table of contents the gradual growth necessary for the disciple to his attaining the right trances, is described in exactly the same words as in the Sutta, i.e. how he trains himself in strictly observing the moral rules, in restraining his senses, in being ever watchful and alert in all his doings,

and how he finally in solitude keeps off all mental hindrances and, detached from all the sense-objects, enters into the first trance. According to the Abhidhamma-explanation (=Sutta), the 1st trance has 5 components: Thought-Conception (*vitakka*), Discursive Thinking (*vicāra*), Rapture (*pīti*), Joy (*sukha*), Concentration (*samādhi*), here called 'One-pointedness of mind' (*citt'ekaggatā*). The 2nd has 3: Rapture, Joy, Concentration. The 3rd has 2: Rapture, Concentration. The 4th has 2: Equanimity, Concentration. In the Summary it is said that the trances may be karmically wholesome, or neutral, i.e. Karma-result or mere function. Cf. table (9-13).

XIII. THE FOUR UNBOUNDED STATES

(Appamaññā-Vibhanga)

They are: Loving Kindness, Compassion, Sympathy, Equanimity (*mettā, karuṇā, muditā, upekkhā*). Here they are demonstrated by the 4 trances, and, moreover, all these trances are analysed into their last psychological elements.

XIV. THE FIVE OBSERVANCES

(Sikkhāpada-Vibhanga)

They are: Abstaining from killing, stealing, sexual transgression, lying, and drinking of intoxicants. According to the explanations, they are consisting in: 1. an abstaining, 2. a state of volition (*cetanā*), 3. a sum of mental concomitants (*cetasika*). They may manifest themselves as one or the other of the karmically wholesome states (1-8).

XV. THE FOUR ANALYTICAL KNOWLEDGES

(Paṭisambhidā-Vibhanga)

They are the analytical knowledge 1. of the Meaning (*attha-paṭisambhidā*), 2. of the Law (*dhamma-paṭisambhidā*), 3. of the Word-explanation (*nirutti-paṭisambhidā*), 4. of Sagacity (*paṭibhāna-paṭisambhidā*). According to the Sutta-explanation, 1. consists in the knowledge of the existence of things, hence of suffering, as well as of the extinction of suffering; further of the meaning of the Dhamma-texts , 2. consists in the knowledge of the causes of things, hence also of the Dependent Origination and the origin of suffering, as well as of the path (causes) to deliverance; further of the wording of the Dhamma-texts. The Abhidhamma-explanation is slightly different.

XVI. THE DIFFERENT KINDS OF KNOWLEDGE

(Ñāṇa-Vibhanga)

In a table of contents the various kinds of knowledge are enumerated, e.g., the knowledge that the 5 kinds of sense consciousness are mundane, or karma-result, etc.; mundane and supramundane knowledge; knowledge influenced (by craving, opinion, or conceit), or not; wisdom born of Thinking, Hearing, or Mental Development (*cintā-mayā-paññā, suta-mayā-paññā, bhāvanā-mayā-paññā*), etc.

XVII. MINOR POINTS

(Khuddaka-vatthu-Vibhanga)

Here are enumerated long lists of evil states, amongst others 28 different kinds of mental intoxication, and 19 kinds of conceit, which all are followed by a detailed commentary on all the enumerated terms.

XVIII. THE HEART OF THE DHAMMA

(Dhamma-hadaya-Vibhanga)

This last chapter forms partly a summary recapitulation with innumerable cross-questions on all that has been said in the previous chapters. The chief questions ("*How many Groups are there? How many Bases?*" etc.) are at first asked quite generally, then with regard to the various spheres of existence.—Whilst up to here, the text of Vibhanga strictly adheres to the *paramattha*-programme in having only to do with phenomena, or states, it from here to the end, however, forgets, as it were, its part, and jumps over into the *vohāra* territory, in speculating on human and heavenly 'beings' in the different worlds, on their relative age, etc., etc.

III

DHĀTU-KATHĀ

"Discussion with reference to the Elements"

PRELIMINARY REMARKS

This and the following book Puggala-Paññatti are in extent the smallest books of the Abhidhamma-Piṭaka. Both, from beginning to end, are written in catechism form.

Dhātu-Kathā consists of 14 chapters, with some hundreds of questions and answers. Its full title really would be 'Khandha-āyatana-dhātu-Kathā', i.e. 'Discussion with reference to the groups, bases, and elements' (s. Vibh. I-III), for here all the conceivable phenomena are discussed with reference to these 3 categories, i.e. whether, and in which measure, they are 'included' (*sangahita*), or 'not-included', in these 3 aspects; whether they are 'associated' (*sampayutta*) therewith, or 'dissociated' (*vippayutta*) therefrom.

Now, with this task in view, the whole work has been divided into the following chapters, which, with regard to their subject matter, are forming three distinct groups, to wit:—

I. Inclusion and Non-Inclusion (*sangaho asangaho*);
II. Included and Unincluded (*sangahitena asangahitaṁ*);
III. Unincluded and Included (*asangahitena sangahitaṁ*);
IV. Included and Included (*sangahitena sangahitaṁ*);
V. Unincluded and Unincluded (*asangahitena asangahitaṁ*).

VI. Association and Dissociation (*sampayogo vippayogo*);
VII. Associated and Dissociated (*sampayuttena vippayuttaṁ*);
VIII. Dissociated and Associated (*vippayuttena sampayuttaṁ*);
IX. Associated and Associated (*sampayuttena sampayuttaṁ*);
X. Dissociated and Dissociated (*vippayuttena vippayuttaṁ*).

XI. Associated with, and Dissociated from, the Included (*asangahitena sampayuttaṁ vippayuttaṁ*); XII. Included and Unincluded in the Associated (*sampayuttena sangahitaṁ*

asangahitaṁ); XIII. Associated with, and Dissociated from, the Unincluded (*asangahitena sampayuttaṁ vippayuttaṁ*); XIV. Included and Unincluded in the Dissociated (*vippayuttena sangahitaṁ asangahitaṁ*).

I. INCLUSION AND NON-INCLUSION

"*In how many groups, bases and elements is the Corporeality-group included?—In* 1 *group* (i.e. corporeality-group), *in* 11 *bases* (i.e. the 10 physical bases and (corporeal) mind-object; cf. Vibh. 11), *in* 11 *elements* (=bases). *In how many groups is it unincluded?—It is unincluded in* 4 (mental) *groups, unincluded in* 1 *base* (mind-base), *and unincluded in* 7 *elements* (i.e. the 6 kinds of consciousness, and mind-element).

"*In how many groups, bases and elements is the Feeling-group included?—It is included in* 1 *group* (i.e. feeling-group), *included in* 1 *base* (i.e. mind-object), *and included in* 1 *element* (i.e. mind-object)."

The analogous answers for the Perception- and Formation-group.

"*In how many groups, bases and elements is the Consciousness-group included?—It is included in* 1 *group* (i.e. consciousness-group), *included in* 1 *base* (i.e. mind-base), *and included in* 7 *elements* (i.e. the 6 kinds of consciousness, and mind-element)."

Thereafter, the same question is repeated with regard to the duads 'corporeality and feeling', 'corporeality and formations', 'corporeality and consciousness'; the triads 'corporeality, feeling, perception', etc.; the tedrads 'corporeality, feeling, perception, formations', etc; the pentad 'corporeality, feeling, perception, formations, consciousness'; the five groups.

Then the question is asked with regard to each of the 12 bases, then with regard to the duads formed by the eye-base in turn with each of the remaining bases, etc. In exactly the same way, are treated the 18 Elements, similarly the 4 Truths (s. Vibh. IV.), the Trances (ib. XII), the 4 Unbounded States (ib. XIII), the 5 ethical Faculties (ib. V.), the 6 ethical Powers (the same), the 7 Links of Enlightenment (ib. X), etc., etc.

In the following I am adducing a few specimens of answers to these questions:—

"*The Mind-Object-base* (*dhammâyatana*) *is included in* 4 *groups* (1-4; 5, i.e. consciousness, cannot be object), *included in* 1 *base* (mind-object), *and included in* 1 *element* (do).—*The Truth of Suffering* (Unsatisfactoriness) *is included in all*

the 5 *groups,* 12 *bases, and* 18 *elements.—The Vitality-Faculty is included in* 2 *groups* (Corporeality and Formation-group, namely, as physical, and mental Vitality), *in* 1 *base* (mind-object), *and in* 1 *element* (do).—*The karmical wholesome and unwholesome phenomena are included in* 4 *groups* (2-5), *in* 1 *base* (mind-base), *and in* 1 *element* (mind-consciousness).—*The Jhāna* (s. Vibh. XII) *is included in* 2 *groups* (Joy in the Feeling-group, the other components in the Formation-group), *in* 1 *base* (mind-object), *and in* 1 *element* (do)."

II. INCLUDED AND UNINCLUDED

"*Those phenomena which together with the eye-base are included in the same group*—hence all the corporeal phenomena except the eye-base —, *but which are not included in the same base and element* (namely, eye-base and eye-element), *in how many groups, bases and elements are they unincluded?—They are unincluded in the* 4 *groups* (i.e. mental-groups), *unincluded in* 2 *bases* (i.e. eye- and mind-base), *and unincluded in* 8 *elements* (i.e. eye-element, 6 kinds of consciousness, and mind-element)."

The question is in the same way repeated and answered with regard to each of the remaining 9 corporeal bases and elements.

"*Those phenomena which together with the eye-consciousness-element are included in the same group* (i.e. the consciousness-group) — hence the mind-element, and all the consciousness-elements except eye-consciousness—*and included in the same base* (namely, the mind-base), *but which are not included in the same element* (namely, eye-consciousness-element), *those phenomena are unincluded in* 4 *groups* (1-4), *unincluded in* 11 *bases* (i.e. 10 corporeal bases, and mind-object), *and unincluded in* 12 *elements* (i.e. eye-consciousness, 10 corporeal elements, and mind-object)." Etc., etc.

VI. ASSOCIATION AND DISSOCIATION

"*With how many groups, bases and elements is the Corporeality-group associated?—With none. From how many is it dissociated?—From* 4 (mental) *groups,* 1 *base* (mind-base), 7 *elements* (6 kinds of consciousness and mind-element);

from 1 *base and* 1 *element* (mind-object) *it is sometimes dissociated* (i.e. if the mind-object is a mental phenomenon, or Nirvana; s.Vibh.II).

"*The Feeling-group, just as the Perception-, and Formation-group, is associated with* 3 *groups* (i.e. the remaining 3 mental *groups*), 1 *base* (mind-base), 7 *elements* (6 consciousness-elements, and mind-element); *with* 1 *base and* 1 *element* (mind-object) *it is sometimes associated* (i.e. if the mind-object is a mental phenomenon). *From how many groups, bases and elements is it dissociated? From* 1 *group* (corporeality), 10 *bases and* 10 *elements* (the corporeal ones); *from* 1 *base and* 1 *element* (mind-object) *it is sometimes dissociated* (if the mind-object is a corporeal phenomenon, or Nirvāna)."

In the same way are treated the bases, elements, truths, faculties, etc. (s.Vibh.I-XIII).

XI. ASSOCIATED WITH, AND DISSOCIATED FROM, THE INCLUDED

This chapter begins thus:—

"*Those phenomena* (mental formations) *which together with the Origination-Truth* (i.e. craving; cf. Yam. V & Vibh. IV) are included* in the same group (i.e. here the Formation-group), *included in the same base* (mind-object), *and included in the same element* (mind-object), *with how many groups, bases and elements are they associated?—They are associated with* 3 *groups* (feeling, perception, consciousness), *with* 1 *base* (mind-base), *with* 7 *elements* (6 consciousness-elements & mind-element); *with* 1 *group* (formations), 1 *base and* 1 *element* (mind-object) *they are sometimes associated* (namely, in case the mind-object consists in feeling, or perception). *From how many groups, bases and elements are they dissociated?—They are dissociated from* 1 *group* (corporeality group), 10 (physical) *bases and elements; from* 1 *base and* 1 *element* (mind-object) *they are sometimes dissociated* (namely, in case the mind-object is a corporeal phenomenon, or Nirvāna)". Etc., etc.

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* Read *sangahita* for *asangahita* of the PTS's edition.

IV

PUGGALA-PAÑÑATTI

"Description of Individuals"

PRELIMINARY REMARKS

This little volume forms a useful catechism with questions and answers. The subjects of discussion are here not the phenomena, as in all the other Abhidhamma books, but the so-called 'individuals' (*puggala*), which, as we have seen, do in the highest sense not possess any reality apart from those phenomena. It is for this reason that the text, at times, can scarcely be distinguished from that of the Sutta-Piṭaka, especially the Anguttara-Nikāya. Consequently, the language for the greater part, is here not the usual philosophical language of the Abhidhamma, but the conventional every-day language generally employed in the Sutta.

The little manual is divided into 10 chapters, of which the first one deals with single individuals, the 2nd with pairs, the 3rd with groups of three, etc. Moreover, not only short and terse definitions do we find, but also quite a good number of discourses of greater expansion, and, besides, numerous really beautiful and elaborate comparisons, and similes.

The expositions are often very lucid in their definitions of those manifold human types, such as: the Universal Buddha (Sammā-Sambuddha), the Silent Buddha (Pacceka-Buddha), the 4 Noble Disciples with their subdivisions, the Worldling, the Gotrabhū, Sekha, Asekha, etc., etc.; further the Envious and the Avaricious, the Shameless and the Unconscientious, etc., etc., with all their opposites. Thus, Puggala-Paññatti forms a most important and invaluable book of reference, which even in the study of the Suttas will prove of immense benefit.

In the following I wish to give the reader only a few characteristic specimens picked out from the 1st chapter of the work:—

(9) *"Which person is a 'Worldling' (puthujjana)?—One who has not yet abandoned the 3 fetters* (of self-illusion, scepticism, and trust in rules and rituals), *and also is not yet on the way of abandoning these things, such a person is called a worldling."*

(37) *"Which is the person that will be reborn 'seven times at most' (satakkhattu-parama)?—There a person, through vanishing of the 3 fetters, has 'entered the stream' (sotâpanna), and is no more exposed to states of perdition, is assured, destined to full enlightenment. After hastening through the round of rebirths, and being only seven times reborn amongst men and heavenly beings, he will put an end to suffering. Such a person is called one who will be reborn 'seven times at most'."*

(40) *"Which person is a 'Once-returner' (sakadāgāmin)?—There is one who, through vanishing of the* 3 *fetters, and utter weakening of greed, hatred and delusion, is only once more returning. And having only once more returned to this world, he will put an end to suffering. Such a person is called a 'Once-returner'."*

(41) *"Which person is a 'Never-returner' (anāgāmin)?—There is one who, after vanishing of the 5 lower fetters, reappears in a higher world; and without ever returning from that world, he there attains Nirvāna. Such a person is called a 'Never-returner'."*

The 5 fetters (*saññojana*), which bind beings to rebirth in the sensuous sphere, are:—self-illusion, scepticism, trust in rules and rituals, sensual lust, ill-will (*sakkāya-diṭṭhi, vicikicchā, sīlabbata-parāmāsa, kāma-rāga, vyāpāda*).

(50) *"He who is on the way of completely abandoning craving for the form-world, craving for the formless, conceit, restlessness, and ignorance, and realizing the fruit of Arahatship, or in whom these things are already abandoned, such a person is called a 'Holy-One, (arahat)."*

The last-named 5 fetters overcome by the Arahat, are known as the 5 'higher fetters'.

(23) *"Which person is a 'Learner' (sekha, 'undergoing training') ?—The 4 persons who have attained the paths, and the 3 persons who have attained the fruitions of the (3 lower) paths, these are called Learners."*

(24) *"The Holy-One is a 'Master' (asekha; lit. 'no more Learner', having attained the object of his training)."*

(25) *"The remaining persons, however, are neither Learners, nor Masters (n'-eva-sekha-nâsekha)."*

(21, 22) *"Which person is a Noble One (ariya)?—The 8 noble persons* (4 path-attainers and 4 fruition-attainers) *are Noble Ones, whilst the others are not-noble (an-ariya)."*

(28) *"Which person is a Fully Enlightened One (samma-sambuddha)?—Whoever, in things previously not heard of, by himself fully understands the truths, and therein becomes all knowing, and gains mastery in the (10) powers of a Buddha, such a person is called a 'Fully Enlightened One'."*

(26) *"Which person is a Silent Buddha (pacceka-buddha)? —Whoever, in things not previously heard of, by himself fully under stands the truths, but does not become all-knowing, nor gain mastery in the* (10) *powers, such a person is called a 'Silent Buddha'."*

A detailed explanation of the Pacceka-Buddha is given in Sārasangaha.

V

KATHĀ-VATTHU

"Points of Controversy"

PRELIMINARY REMARKS

This book is ascribed to the Elder Moggali-putta-tissa, who according to tradition has compiled it as a polemical treatise against the schismatic monk-groups, or schools, existing in the 3rd century B.C., and recited it at the 3rd Council, at Pāṭaliputta, the present Patna, convened by king Asoka at about 246 B.C.

This is, in short, what the Commentary to the work tells us about the rather confused, and in no way yet settled, history of those schools:—One hundred years after the Passing away of the Buddha, the so-called Vajji-puttaka monks declared for laxer rules of the Order, and founded the Mahā-sanghika school from which, in the 2nd century after the Buddha's death, 5 other schools sprang up, making 6 schools in all. From the original school of Buddhism, which—by reason of its having been rehearsed by 500 Theras, or Elders, immediately after the Buddha's death—was called the Thera-vāda, there seceded 11 schools—the most important amongst them being the Sarvâsti-vāda (Pali: Sabb'-atthi-vāda) school—making 12 in all. Thus, in the 2nd century after Buddha, i.e. the 3rd century B.C., we find altogether 18 different schools, 17 of which were considered schismatic by the Theravādins, the Thera-vāda alone being orthodox, namely:

Mahā-sanghikas
- Ekabbohārikas
- Gokulikas
- Paṇṇatti-vādins
- Bāhulikas
  - Cetiya-vādins

Thera-vādins
- Mahiṁsāsakas
  - Sabbatthi-vādins
    - Kassapikas
      - Sankrantikas
        - Ṣutta-vādins
  - Dhammaguttikas
- Vajji-puttakas
  - Dhammuttariyas
  - Çhannāgarikaṣ
  - Bhadrayānikas
  - Ṣammitiyas

According to the Mahā- and Dīpa-vaṁsa, however, the Vajji-puttakas were not the founders of the Mahā-sanghika school, but were wicked monks, who had been excommunicated from the Community of monks; and the Mahā-sanghikas, or 'Adherents of the Great Assembly,' had (in conformity with the northern tradition of Vasumitra and Bhavya) arisen independently of the Vajji-puttakas, and these again are figuring as off-shoots of the Thera-vāda. According to the southern tradition, again, the Mahā-sanghikas altered and falsified the Sutta and Vinaya, and invented a number of Suttas, which they gave out as the Word of the Buddha.

The Commentary, further, says that, since king Asoka showed great regard for Buddhism and the Buddhist monks, many teachers and adherents of other faiths sought admission to the Order, or stealthily donned the yellow robe, whilst at the same time still continuing their former religious views and practices, as fire- and sun-worship, and the like. After many vain attempts to settle the troubled state of the Buddhist monkhood, and fix the exact Word of the Buddha, king Asoka finally convened the Council at Pāṭaliputta, where the whole Canon was rehearsed, and the present work of Moggali-putta-tissa, the leader of the Council, incorporated in the Abhidhamma-Piṭaka.

The Kathā-vatthu (ed. by the PTS in 2 vols. of altogether 628 pp.) contains 216 controversies, divided into 23 chapters. There is no distinct plan in the grouping of these controversies, neither with regard to the subject-matter, nor with regard to the different schools. The whole seems rather to have been gradually patched up, so that already for this reason one would hesitate to ascribe the entire work to one single author. But the fact that most of the heretical opinions are ascribed to schools, which have come to life several centuries later, I consider a positive proof that Moggali-putta-tissa could not have been the only author of the work.

In the text itself no mention is made of the names of the different schools, to which the manifold theories and speculations are assigned; this is supplied by the Commentary. A great deal of those speculations relate, indeed, to very minor matters, and are often merely one-sided, or misleading, statements; and nearly all of them can be traced back to wrong or inaccurate understanding or the indiscriminate use, of technical terms, or of

utterances occurring in the Canon. I am giving here a chronologically arranged list of the schismatic schools, to which by the Commentary (5th cent. A. D.) are ascribed the opinions treated in this work. Of those schools, really only the first 8 belong to the above-mentioned heretical schools existing at Asoka's time, and of them, again, 3 are mentioned only once, and 1, twice. The figures refer to the numbers of the discussions.

4th cent. B.C.

Vajji-puttakas 1 2
Mahiṁsāsakas (Mahiṁs.) 21 55 59 80 95 103 158 178 189 194
Mahā-sanghikas (Mahās.) 95–100 102 104–06 109 113–16 132 141 142 146 152–53 181 198 201
Gokulikas 18
Sabbatthi-vādins (Sabb.) 2 6 7 19 110
Sammitiyas (Samm.) 1–5 19 26 28 29 66 73–78 80–82 95 103 138 139 151 158 159 179

3rd cent. B.C.

Bhadrayānikas 19
Kassapikas 8

Hetu-vādins (Het.) 145 147–48 150 154 165–66 189 191 216
Uttarāpathakas (Uttar.) 34–37 39 40 45 47 58 59 72 85 86 88 89 110 117–18 120 123–24 126–27 129 134–35 150–57 172 175–77 182 186 188 190 196 202–03 206–09 210–16

Andhakas (Andh.) 9 10 17 19–24 26 28 29 32 33 41–44 46 48–54 58 60 61 68–72 76–79 83 86 87 93 94 108 111–12 128 136–39 151 159–62 176–77 179 183 187 192–93 199 200 204–05 212 214 215
Pubba-seliyas (Pubb.) 11–16 55 56 73–75 81 82 84 90–92 107 119 125 130–31 133 140 155 180 184–85 195 211
Apara-seliyas (Apar.) 11 125 135 211
Rājagirikas (Rāj.) 62–65 67 122 149 163–64
Siddhatthikas (Siddh.) 62–67 163–64

Vetulyakas 173–74 212
Vetulyakas, known as Mahā-Suññatā-vādins 167–71

The problems are treated in the form of dialogues, and the method applied is in most cases a purely logical one, as in Yamaka, Nettippakaraṇa, and Peṭakopadesa. As our space is

limited, and, besides, the general inquirer into Buddhism is not so much concerned with the mere method, but rather the doctrine itself, I shall give here only a rough idea of the logical treatment of the first and most important dialogue, comprising 69 pages in the PTS's edition. Of all the remaining 215 dialogues, I shall give only the substance.

CHAPTER I

1. *Is there, in the absolute sense, any Personality (puggala) to be found?—Puggala* is here explained by *attan* (self, ego, personal entity), *satta* (being), and *jīva* (vital principle, soul, etc.), all terms, which in Buddhism have validity only in a relative sense, namely as figures of speech in popular and conventional language (*vohāra*), but not in the absolute sense (cf. Intr.). Amongst the schismatic schools, the Vajji-puttakas and Sammitiyas advocated some sort of personality-belief.—This first controversy starts with 8 Refutations.

The 1st Refutation, of which I shall quote merely the beginning, consists of: a 5 fold affirmative presentation (*anuloma*), a 4 fold rebuttal (*paṭikamma*), a 5 fold refutation (*niggaha*), a 4 fold application (*upanayana*), a 4 fold conclusion (*niggamana*).

(The 5 fold affirmative presentation:) Ther.: "*Can there be found any Personality in the real, absolute sense?*"

Heretic: "*Yes.*"*

Ther.: "*Can the Personality be found in the real, absolute sense, in the same way as a real, absolute fact is found?*"

Her.: "*No, that cannot be said.*"

Ther.: "*Admit your refutation: If the Personality can be found in the real and absolute sense, then you should also say that the Personality can be found in the real, absolute sense, in the same way as a real, absolute fact is found* (namely as a mental or bodily phenomenon is found by way of consciousness, etc.). *That which you here declare, is wrong, namely that we should say the 1st thing, but should not say the 2nd thing. If the 2nd thing cannot be said, then also the 1st thing should not be said.—Thus, you are wrong in affirming the first thing, whilst denying the second thing.*"

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* *Āmantā.*—This word is found only in Kathā-vatthu and Yamaka.

(The 4 fold Rebuttal) Heretic: *"Can the Personality not be found in the real, absolute sense?"*

Ther.: *"No, it cannot."*

Her.: *"Is it then undiscoverable, just in the same way as a real, absolute fact is discoverable?"*

Ther.: *"No, that could not be said."*

Her.: *"Admit the rebuttal: if the Personality cannot be found in the real, absolute sense, then you should also say that it is undiscoverable, just in the same way as a real, absolute fact is discoverable, etc., etc."*

In the second Refutation, the heretic at first puts the negative question: *"Is Personality not to be found in the real, absolute sense?"* to which the Ther. replies, that it is not. The rest is analogous to the first Refutation. In the Third Refutation, the matter is presented with regard to *locality*: *"Is the Personality everywhere found in the sense of a real, absolute fact?"*; in the fourth Refutation, with regard to *time*: *"Is Personality always found, etc.?"*; in the fifth Refutation, with regard to the *object*: *"Is personality found in everything* (i. e. the 5 groups of existence, etc.)?" In the 6th, 7th, and 8th Refutations, the matter is presented in a *negative* form with regard to locality, time, and object.

Thereafter follows an inquiry, in which personality is compared with the realities, i.e. the 5 groups of existence, etc. (s. Vibh.I-III), first in a direct way, then by way of analogy, of identity, then with regard to relativity and absoluteness, to conditionality and unconditionality, eternity and temporariness, externality and internality , then by clearing the meaning of the terms, then by inquiring into personality with regard to rebirth: *"Does the Personality transmigrate from this to the next world?"* etc; then with regard to dependency: *"Is Personality dependent upon corporeality? Upon feeling?...... Could five Personalities be dependent upon the five groups of existence?" etc.* Further: *"Does Personality undergo rebirth in each moment of consciousness?....Is Personality in the next moment the same, or another?"*....(Her.:) *"Is it not the Personality who sees with the eye?....Does not the Buddha with his divine eye perceive visible objects, and also Personalities?"*.... (Ther.:) *"Are the visible things the Personality?......Is the Personality something seen?"*......(Her.:) *"Does there not exist the Doer of wholesome and unwholesome actions? Or, the Experiencer*

of their karmic effects? Or, the Enjoyer of Nirvana? Or the Person possessed of magical power?......Do there not exist father, mother, brother, sister, merchants, holy men, etc., etc.?"......(Ther.): *"Is feeling one thing, and the Experiencer of the feeling another?"*...(Her.): *"Did not the Buddha say in Anguttara I: 'There is one Person born in the world, who works for the good...of heavenly beings and men'?"* etc. The Ther. quotes the unambiguous and conclusive passage from Majjhima 22: *"If, O Monks, there was to be found the Ego (attā), then there also would be found that which belongs to the Ego, etc;"* further from Puggala No. 141-143 that there are 3 teachers to be found in the world :-- the one who teaches a temporal, perishable Ego ('Annihilationist'); the one who teaches an imperishable, eternal Ego ('Eternalist'); and the one who teaches neither (the Buddha). In conclusion, we may add the passage from Dīgha 9: "All these ('Personality, I, self', etc.) are mere popular designations and expressions, mere conventional terms of speech, mere popular notions......"

2. *Can an Arahat fall away from Arahatship?*—According to the Comm., the Samm., Vajjiputtakas, Sabb., and some Mahās., believed so, by reason of such texts, as: "There are, O Monks, 4 things which bring ruin to a 'temporarily emancipated' monk." By this term, really not an Arahat is meant, but one who from time to time reaches the Jhānas (s. Vibh.); The Ther., in reply, says that in such case also the 3 other kinds of Holy Disciples (s. Puggala 37, 40, 41, 50) would be liable to fall away from their attainments, and all would thus become 'Worldlings' again; and that there is no single instance in the texts, where such a thing is reported of any monk. (Cf. 82).

3. *Can 'Holy Life' (brahma-cariya) be found amongst heavenly beings?*—The Samm.—not distinguishing between *brahma-cariya* as a name for 'monk-life', and *brahma-cariya* as a name for the 4 Stages of 'Holiness'—rebuke the Ther. that, though denying the existence of monk-life among the heavenly beings, they nevertheless believed that they could be living a Holy Life.

4. *Does one lose the mental Corruptions only piece by piece?*—The Samm. believed that the Sotapan, by insight into the truth of Suffering and its Origin, loses only a portion of the first 3 fetters, and the corruptions involved; and that, by insight into the Extinction of suffering, he again loses a portion of the 2nd and 3rd fetters, and the corruptions involved; and that, by insight into the

8 fold Path, he again loses a portion of the 3rd fetter, and the corruptions involved. If this be so, the Ther. objects, one should come to the conclusion that only one portion of that person is a Sotapan, another portion not, etc. The Samm. support their belief by Dhp. 239, whilst the Ther. quotes Sutta-Nipata 231, and another text to his support.

5. *Can one as a 'Worldling' be free from sensuous greed and ill-will?*—The Samm. believed that by entering the Rūpa-sphere (through Jhāna) one becomes free from those mental impurities. The heretic, as his last resource, quotes Anguttara VI, 54, where it is said of 6 ancient teachers, still 'Worldlings', that they were free from sensuous desires (which is not to be taken there in the absolute sense !), and reborn in the Brahmā-heaven (belonging to the rūpa- sphere).

6. *Does everything exist (sabbam atthi) ?*—The Adherents of Sabb'atthi-vāda, Sanskr.: Sarvāsti-vāda (s. Takakusu, JPTS 1905, 67 f) believe that all the past, present, and future bodily and mental phenomena of existence, are to be considered as existing. According to the Ther., however, only the phenomena at this present moment do actually exist; the past ones have existed, but exist no more; and the future ones will exist, but do not exist as yet.

7. This discussion is supplementary to the foregoing.

8. *Is it true that certain things of the past and future do exist, others not?*—The Kassapikas, an off-shoot of the Sabb., believed that the past partly survives in the present, and that those future things which are inevitably determined, are to be considered as existing.

9. *Are all phenomena 'Objects of Attentiveness'* * *(satipaṭṭhāna)?*—The Andh.** held this view, basing it on Satipaṭṭhāna-Saṁyutta:

"I will show you, O Monks, the arising and passing away of the Objects of Attentiveness, etc."

10. *Do really the past, present, and future phenomena, in a certain way, exist; and in a certain way, not?*—This view was held by the Andh. (Cf. 6-8).

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* i.e. Contemplation of body, feelings, mind, mind-object. See Satipaṭṭhāna-Sutta, Dīgha, and Majjhima 10.

** The Andhakas, comprising Pubba- and Apara-seliyas, Rājagirikas, and Siddhatthikas, were still in existence at Buddhaghosa's time, i.e. the 5th cent. A.D.

CHAPTER II

11. *May the Arahat have still seminal discharge?*—The Pubb. and Apar. believed so, and considered it to be the result of eating and drinking, etc.

12–14. *May the Arahat still possess ignorance (aññāṇa)—possess doubt (kankhā),—be excelled by others?*—The Pubb. made these misleading statements, by reason of the fact that the Arahat may still be ignorant, doubtful, and excelled by others in knowledge, with regard to names of men, trees, etc. But the Arahat is absolutely free from delusive Ignorance (*avijjā*), and sceptical Doubt (*vicikicchā*).

15. *Is speech uttered during the Jhānas* (trances; s. Vibh.XII)? —This wrong conception of the Pubb. is due to the misunderstanding of the term *vacī-sankhāra*, or 'Verbal Functions' (i.e. within the mind), by which the two constituents of the 1st Jhāna, *vitakka* and *vicāra*, i.e. 'Thought-conception' and 'Discursive Thinking', are explained in the texts. (Cf. 90).

16. *May a man by merely repeating the word 'dukkha' (suffering, misery) induce the 4 stages of holiness*, as the Pubb. believed?

17. *May a state of consciousness last a whole day?*—The Andh. believed that in the World of the Arūpa-devas (immaterial heavenly beings) it may last even for a whole lifetime, whilst, according to the orthodox teaching, it lasts but for an inconceivably tiny fraction of time. Cf. Visuddhi-Magga IV, where the ambiguous statement is made, that in the Jhāna a state of consciousness may last for a whole day.

18. *Are all formations (sankhāra) in every respect like 'red-hot coals' (kukkuḷa)?*—The Gokulikas (*kukkuḷika*, according to the northern tradition), are basing this view of theirs on such statements as: "All is on fire, O Monks...", and: "All formations are miserable..." According to the orthodox teaching, there do exist also temporary worldly, as well as supra-mundane, states of happiness, and bliss. (Cf.166).

19. *Is there such a thing as a gradual realization of the 4 stages of holiness?*— This view, which is similar to 4, was held by the Andh., Sab., Samm., and Bhadrayānikas.

20. *Is there such a thing as 'transmundane' (lokuttara) communicating, or conversing (vohāra), of a Buddha?*—The Andh. believed so. Cf. Majjhima 117, where there is spoken of

'transmundane right speech (*vācā*),' and the other transmundane constituents of the Holy Eight-fold Path. Correctly speaking, only mind connected with the stages of holiness, and Nirvāna, are supra-mundane. (Cf.103).

21. *Are there two deliverances from suffering, i.e. two Nirvānas?*—The Mahiṁs. and Andh. believed that there are, namely : one through reflection (*paṭisankhā*), and one without reflection.

CHAPTER III

22–23. *Are the* 10 *Powers of Insight of a Buddha* (s. Majjhima 12) *also shared by his disciples?— Is his power of knowing things according to reality, as possible or impossible* (i.e. the 1st of the 10 powers), *to be considered as something 'holy'* (*ariya*)? Both these views were held by the Andh.

24. *Is it the greedy mind that is being emancipated?*—The Andh. believed that only after reaching Arahatship, the mind will gradually become free from greed, etc.

25. *Is Liberation a gradual process of becoming free?*—This problem is based on the fact that through the Jhānas (s.Vibh. XII) the mind becomes partially liberated and is fully liberated by the gradual process of the 4 paths of holiness.

26. *Is in the 'Eighth man'* (i.e. one who just enters the 8th, or lowest, stage of holiness, the Path of the Sotapan) *the fetter of Views already extinguished?*—The Andh. and Samm. think so, whilst the orthodox teaching is that, at the very moment of entering the path, this fetter is in the process of becoming extinguished, but is not extinguished as yet. (Cf.27 and 99).

27. *Does the 'Eighth man' not yet possess the faculties, or powers* (*indriya*), *of Faith, etc?*—The Andh. believed that at his entering the Path, he has not yet acquired, but is only in the process of acquiring, these powers, whilst they do not deny him simple Faith, etc. (Cf.26, 99 and 189).

28–29. *May the fleshly eye, if based on mental phenomena, turn into the Divine Eye of Insight* (*dibba-cakkhu*)?—The Andh. and Samm. believed so.

30. *Is the Divine Eye identical with the Insight into the working of Karma?*—This opinion arose, according to the Comm.,

from a superficial understanding of the well-known passage (Majjhima 119, etc.): "With the Divine Eye, the purified, the superhuman, he sees beings vanish and reappear...... sees how beings are born according to their deeds." According to the orthodox teaching, there is no need of the Divine Eye for understanding the working of Karma.

31. *Do the heavenly beings possess restraint* (*saṁvara*)?— Some believed that all the Devas above the heaven of the 'Thirty Three' possess restraint, as they no more commit the 5 immoral actions, as killing, stealing, etc. (Cf. Vibh. XIV).

32. *Do the 'Beings without Perception'* (*asañña-satta*) *possess still consciousness* (*viññāṇa*)?— The Andh. affirm that there is no rebirth without mind, and that therefore even those beings should have consciousness, at least at the moment of rebirth and death.

33. *Is it really wrong to say that there is still consciousness in the 'Sphere of Neither-Perception-Nor-Non-perception'* (*n'eva-saññā-nâsaññâyatana*)?—The Andh. deny that there is.

CHAPTER IV

34. *May a layman be an Arahat?*—The Uttar. held this belief, basing it on the fact that Yasa and others had attained Arahatship whilst still living amidst the pleasures of household life. According to the orthodox teaching, a layman after reaching Arahatship will not continue to live the household life.

35. *May one become an Arahat at the moment of rebirth?*— The Uttar. believed so, apparently through the misunderstanding of certain terms used in connection with the Anāgāmin (s. Pugg. 41) reaching Nirvāna in the Rūpa-world (as *opapātika*, or as *upahacca-parinibbāyin*, distorted into *uppajja* 'having been born,' etc.)

36. *Is every belonging of an Arahat 'unaffected by worldly influxes'* (*an-āsava*=holy)?—The Uttar. are said to have held this view.

37. *Is the Arahat still in possession of all the 4 Fruitions* (of the 4 paths of holiness)?—The Uttar. believed that the once attained fruitions are still retained after reaching Arahatship.

38. *Are the 6 kinds of Equanimity* (*i*.e. with regard to the 6 sense-objects), *at one and the same moment possessed by the Arahat?*—Such a thing is impossible according to the orthodox teaching.

39. *Does one become a Buddha by mere bodhi?*—The Uttar. said so, not distinguishing between *bodhi* as a name for knowledge, or Insight, into the 4 paths of holiness, and *bodhi* as a name for the 'Omniscience' of a Buddha.

40. *Is he, who possesses the* 32 *Marks of a Great Man, a Bodhisat* (i.e. a candidate for Buddhahood)?— The Uttar. believed so, through misunderstanding the statement in Dīgha 30 that to one, possessed of those 32 marks, two careers lie open: that of a Universal King of Righteousness, or that of a Buddha.

41. *Had the Bodhisat entered the right path, and realized the holy path, already under the discipline of Kassapa Buddha?*—The Andh. believed so.

42. Identical with 37.

43. *Does Arahatship really consist in the overcoming of all the ten Fetters* (*saññojana*; cf. Dhs. III.)?—This was a misleading statement of the Andh., because by entering the Arahat-Path only the remaining 5 fetters are overcome, the first five having already been overcome.

CHAPTER V

44. *Is the knowledge of Emancipation identical with Emancipation?*—The Andh. made this incorrect statement, not distinguishing between the 4 kinds of knowledge of Emancipation, namely: 1. Insight-knowledge (*vipassanā-ñāṇa*), 2. Path-knowledge, 3. Fruition-knowledge, 4. Retrospective-knowledge. Only 3 is identical with emancipation.

45. *Does the Sekha* (the 'Learner'; i. e. one who has reached one of the stages of holiness, except the last, the fruition of Arahatship) *possess the knowledge of the Asekha* (the 'Learned,' i.e. the Arahat)?—The Uttar. affirmed that Sotapans, like Ānanda, could understand the Asekha-state of Buddha and others, and that, therefore, they should have realized that knowledge themselves.

46. *Does he who has induced the Jhāna through Earth-Kasina* (gazing on a portion of earth), *possess* (at that time) *an illusory knowledge?*—The Andh. affirm so, as the mental image (*nimitta*) seen during Jhāna is no longer the original earth.

47. *Does the 'Not yet Assured One'* (*a-niyata*) *possess the knowledge required for the path* of Assurance (*niyāma*; a name for the 4 stages of holiness)?—The Uttar. affirmed so.

48. *Does all knowledge constitute Analytical Knowledge* (*paṭisambhidā*; s. Vibh. XV)?—The Andh. made this misleading statement, not taking into account the *conventional* knowledge, which, of course, is not analytical knowledge.

49. *Is it wrong to say that conventional knowledge* (*sammuti-ñāṇa*) *has only the truth, and nothing else, as its object?*—Thus was the statement of the Andh., who did not distinguish here between the 'conventional', and the 'absolute' (*paramattha*) truth. (Cf. Introd.)

50. *Has Insight into the mind of others nothing but consciousness as its object?*—The Andh. made this statement, not considering that also the mental concomitants, as feeling, perception, volition, greed, hatred, etc., belong to its objects.

51. *Is knowledge of the* (whole) *future possible?*—The Andh. believed so.

52. *Is knowledge of the* (entire) *present* (simultaneously) *possible?*—The Andh. and others upheld that view, which they supported by the statement: "When all phenomena are perceived as impermanent, also the insight itself, as a phenomenon, is perceived as impermanent." In reality, however, in one moment of consciousness only one single present object can be known; all the other objects belong to the past, or future.

53. *Can the Disciple* (*sāvaka*) *have knowledge of the Path-Attainment of others?*—The Andh. believed so. (Cf. 45).

CHAPTER VI

54. *Is 'Assurance' attained through the four Paths, or Stages of Holiness, something Uncreated* (*asankhata*, i. e. without beginning and end)?—The Andh. believed so.

55. *Is the 'Dependent Origination'* (*paṭicca-samuppāda*; s. App.) something Uncreated, and Eternal (*asankhata*)?—The Pubb. and Mahiṁs. held this belief, basing it on Saṁyutta XII,

20: "Whether Buddhas appear in the world, or not, it remains a firm, immutable fact, a fixed Law, that on Birth depend Decay and Death, etc." (Cf. 56).

56. *Are the Four Noble Truths* (s. Vibh. IV) *something Uncreated, or Eternal* (*asankhata*)?—This was a belief of the Pubb., based on Sacca-Saṁyutta: "Four things, O Monks, are persisting, permanent, eternal, immutable: the Truth of Suffering......its origin .....its extinction......the path leading to its extinction." Thus, they really meant the mere abstract truth, or law, which, however, cannot exist as something apart from the phenomenal objects underlying. (Cf. 55, 146).

57–59. *Are the 'Sphere of Unbounded Space', (ākāsânañcâyatana)—the attainment called 'Suspension of Consciousness' (nirodha-samāpatti)—and 'Space', something Uncreated* (*asankhata*)?—The 2nd view was held by the Andh. and Uttar.; the 3rd one, by the Uttar. and Mahiṁs. Only unbounded space is, according to orthodox teaching, uncreated, whilst bounded space is created.

60–61. *Are space, the four Elements, the five sense-organs, and bodily action, something visible?*—The Andh. believed so. According to the orthodox teaching, however, only colours and light constitute the objects of visual consciousness. (Cf. Vibh. II).

CHAPTER VII

62. *Is it impossible to group certain things together with other things?*—Such was the idea of the Rāj. and Siddh., who considered it useless to classify material qualities under one generic concept, as one cannot group material things together by means of ideas.

63. *Are there no mental states, which are associated* (*sampayutta*) *with other mental states?*—Such the Rāj. and Siddh. believed, who said that mental states. e. g., feeling, perception, etc., do not penetrate (*anupaviṭṭha*) each other, such as oil pervades the sesamum-seed.

64. *Is there no such thing that we may call 'mental'* (*cetasika*), *or 'mental concomitant'?*—This negative view was held by the Rāj. and Siddh., who said that we could neither get 'mentals' from mind, nor 'contactals' from sense-contact, etc., which, however, is denied by the Ther.

65. *Is alms-giving (dāna) merely a mental state?*—The Raj. and Siddh. believed so.

66. *Does the karmical merit* (of alms-giving) *grow along with the enjoying of the gift?*—Thus the Rāj.. Siddh. and Samm. believed, through carelessly interpreting such passages, as Anguttara IV. No. 60: "Day by day the merit is ever growing, etc.," and Anguttara IV. No. 51 · "When the monk is enjoying the robes, etc., then accrues to the giver an infinite stream of merit, etc."

67. *Can alms, which are given here, be enjoyed by beings elsewhere* (e. g., by the ghosts of the departed, the *Petas*)?—This is what the Rāj. and Siddh. believed, whilst, according to the orthodox teaching the mind of the Petas might be favourably influenced, but the material food cannot be enjoyed by them.

68-69. *Is the earth a Karma-result (vipāka)?—Is old age and death a Karma-result?*—That is what the Andh. believed. (Cf. 115–16).

70. *Do the mental states connected with the 4 Paths (magga) of holiness, produce no Karma-result (vipāka*; s. Dhs. I, C)?—The Andh. believed so, whilst, according to the orthodox teaching, there is a positive karmic effect of the 4 paths, namely, the 4 Fruitions (*phala*) of the paths.

71. *Does one Karma-result produce another Karma-result (vipāka)?*—By reason that the 4 mental groups of existence are mutually dependent (*añña-m-añña-paccaya*), the Andh. came to that conclusion (See 164).

CHAPTER VIII

72. *Are there really 6 places of existence?*—According to the Andh. and Uttar., the *Asuras* (demons) form a 6th plane, whilst, according to the Ther., they belong partly to the Yakkhas (ghosts), partly to the Devas (heavenly beings), the 3 other planes being Hell, the Animal Kingdom, and the World of Men.

73. *Is there an Interim Stage between two rebirths?*—The Pubb. and Samm. believed so.

74. *Does Kāma-dhātu* (lit. 'sensuous element') *merely mean the 5 Kāma-guṇas, or sensuous objects?*—The Pubb. believed so, whereas the orthodox teaching is that the word *kāma-dhātu* signifies the entire sensuous World, and thus includes all the elements of sensuous existence whatever,

75. *Does Kāma signify the 'Bases' of sense-consciousness* (*āyatana*; s. Vibh. II)?—The Pubb. held this view. But, according to the orthodox teaching, *kāma* only signifies the sensual Desire. (Cf. Anguttara VI, 63).

76–77. *Does the term Rūpa-dhātu* (lit. 'form-element,' or 'material element') *merely signify the material things* (*rūpino dhammā*=corporeality group; s. Dhs. II), *and Arūpa-dhātu, the immaterial things?*—Thus the Andh. believed, whereas in reality *rūpa-* and *arūpa-dhātu* are names for the *Rūpa-* and *Arūpa-bhava*, i.e. existence in the sphere of pure form, and the formless existence.

78. *Does a being in the Rūpa-world possess all the* 6 *senses?*—The Andh. and Samm. believed so, whilst the Ther. teaches that it possesses only the organs of seeing, hearing, and of mind. (Cf., however, 180).

79. *Is there still matter in the Immaterial-sphere* (*arūpa*)?—The Andh. believed that there still exists refined matter in that sphere.

80. *Is the mere physical action, which accompanies a karmically wholesome consciousness, also itself karmically wholesome* (*kusala*)?—This was a belief of the Mahiṁs. and Samm. According to the orthodox teaching, however, it is Volition (*cetanā*)—expressed through body, voice, or mind—which constitutes wholesome, or unwholesome Karma, but mere physical action does not. (Cf. 95, 100, 103, 194).

81. *Is there no such thing as Physical Vitality* (*rūpa-jīvit' indriya*)?—The Pubb. and Samm. believed so, whereas the Ther. teaches that there exist both, a 'physical', and a 'psychical' vitality.

82. *May an Arahat through former bad Karma fall away from Arahatship?*—The Pubb. and Samm. believed that this will happen, if he in a former birth has calumniated another Arahat. (Cf. 2).

CHAPTER IX

83. *Do the* 10 *Fetters of existence* (s. Puggala 41, 50, and Dhs. III.) *vanish through merely perceiving the blessing* (of being liberated from them)?—Thus the Andh. believed, whilst, according to the orthodox teaching, the contemplation of all phenomena as impermanent, miserable, and without Ego, is absolutely necessary for the overcoming of the fetters.

84. *Is the thinking on Nirvāna a mental fetter?*—Thus the Pubb. believed.

85. *Should corporeality be termed sârammaṇa?*—*Sârammaṇa* really means 'having objects', and, therefore, refers to the mind, whilst the Uttar. thought that this term meant 'conditioned', confounding it with *sappaccaya*.

86. *Are the 7 evil Inclinations, or Biases (anusaya), without corresponding mental objects?*—The Andh. and certain of the Uttar. thought that they are latent faculties and, therefore, not connected with mind. (Cf. 105, 136).

About the 7 *anusaya* s. Yamaka VII.

87. *May Insight-knowledge be without the corresponding mental object?*—The Andh. thought that the Arahat's insight may be sometimes without object, e.g., at the time when his visual consciousness is active. Thus, they did not distinguish between potential, and actual knowledge.

88. *Is consciousness of a past, or future object, really without object?*—The Uttar. believed so, as past and future objects have no actual existence.

89. *Is every state of consciousness accompanied by Thought-conception (vitakka)?*—Thus the Uttar. believed. However, in all the Jhānas, except the first, consciousness is without *vitakka*.

90. *Is sound only the manifestation (vipphāra) of Thought-conception (vitakka), at the time of Thought-conception and Discursive Thinking (vicāra)?*—This erroneous belief of the Pubb. is based on the statement in Majjhima 44 that *vitakka* and *vicāra* result in speech, and that they are Verbal Functions (*vacī-sankhāra*), i.e. within the mind. (Cf. 15).

91. *Does speech not always coincide with consciousness?*—The Pubb. say that such is the case, e.g., whilst making a mistake in speaking, and thus saying things which one did not intend to say. According to the Ther., however, such unintentional happening does not constitute verbal Karma. (Cf. 80).

92. *Does bodily action (kāya-kamma) not always coincide with mind?*—The Pubb. think so. (Cf. 80 and 91).

93. *Does one really possess past and future attainments?*—The Andh. say so, not making a distinction between actual (present), and potential possession.

CHAPTER X

94. *Is it true that 5 operative groups of existence (khandha) arise, before those groups which are seeking rebirth, have come to an end?*—This was a view of the Andh.

95. *Is, whilst following the 8 fold path, one's Corporeality included in that path?*—The Mahiṁs., Sam., and Mahās., think that right speech, action, and livelihood, are merely physical. (Cf. 80, 194, further 100–03).

96. *Can there exist Path-development (magga-bhāvanā) whilst enjoying the fivefold sense-consciousness?*—Thus the Mahās believed. Path-consciousness, however, has Nirvāna as its object, and is mind-consciousness, hence has nothing to do with sense-consciousness.

97–98. *May the five kinds of sense-consciousness* (seeing, hearing, etc.) *be karmically wholesome (kusala), or unwholesome (akusala)?—Are they accompanied by ideation?*—Thus the Mahās. believed. However, only mind-consciousness may be karmically wholesome, or unwholesome, and accompanied by ideation, whilst sense-consciousness is karmically neutral (*avyākata*; s. Dhs., table).

99. *Is one who develops the eightfold path,* (in the very moment where he realizes a stage of holiness) *practising two kinds of morality* (mundane and supramundane)?—Thus the Mahās. believed. (Cf. 26).

100. *Is Morality* (right speech, bodily action, and livelihood) *sometime not mental (a-cetasika)?*—Thus the Mahās. believed. (Cf. 101, 103).

101. *Is Morality not in conformity with mind?*—Cf. 100,103.

102. *Does Morality grow by merely undertaking it?*—The Mahās. believed that it grows independently of mind.

103. *Does mere physical Intimation (viññatti) by body or voice constitute Morality (sîla)?*—The Mahiṁs. and Samm. believed that mere physical Intimation constituted productive Karma, or action, which latter, however, according to the Ther., is an expression of Volition (*cetanā*) and Mind, and not merely physical. (Cf. 80, 100, 101, 194).

104. *May Non-Intimation* (of a moral purpose) *be Immoral?*—(This apparently means: May there exist immorality without being manifested by body, or voice?)—This was a view of the Mahās., who thought that immorality could grow independently of mind, and that evil acts could be dictated by others.

CHAPTER XI

105. *Are the seven remains! Inclinations, or Biases* (*anusaya*), *karmically neutral* (*avyākata*; s. Dhs. I. C.)?—The Mahās. believed wrongly that the evil inclinations were karmically neutral, without root-conditions (greed, hatred, delusion), and independent of mind, hence mere latent, and not actual, conditions. (Cf. 86).

106. *Is it wrong to characterise somebody as 'freed from ignorance'* (i. e. through holiness), *or as 'possessed of knowledge,' even during a state of consciousness unaccompanied by knowledge* (e.g., during sense-consciousness)?—The Mahās. believed so, not distinguishing between latent (potential), and actual knowledge. (Cf. 107).

107. *May Insight-knowledge be unaccompanied by consciousness?*—The Pubb. say, since sense-consciousness of an Arahat is unaccompanied by his Insight-knowledge, that therefore knowledge is independent of sense-consciousness. (Cf. 16).

108. *Does insight into the Truth of Suffering result from the words: 'This is Suffering!'?*—Thus the Andh. believed. (Cf. 16).

109. *May one endowed with magical power, live on for a world-period* (*kappa*)?—This erroneous view of the Mahās. is based on the wrong understanding of the word *Kappa* (Skr. *kalpa*=Greek *aiōn*, i. e. time, period, life-period, world-period) in the famous passage of the Mahā-parinibbāna-Sutta, where it has not the usual meaning of 'world-period', but of 'life-time'! Magical power, says the Com., may only prevent an untimely death.

110. *Is the Continuity of Consciousness* (*citta-santati*) *that which constitutes Concentration* (*samādhi*)?—The Sabb. and Uttar. had been misled to this statement by the misunderstood passage in Anguttara: "to spend 7 days and nights in the enjoyment of absolute happiness". According to the Ther., Concentration consists in 'One-pointedness of Mind", i. e. in having the mind directed to one single object, which is a necessary element in every moment of consciousness.

111–12. *Is the Fixed State of the Phenomena itself conditioned* (*nipphanna*)?—*Is Impermanency itself conditioned* (just as the impermanent phenomena are)?—These views were held by the Andh. (Cf., however, 55, 56).

CHAPTER XII

113. *Do mere Restraint and Non-restraint constitute productive, i. e. wholesome and unwholesome, action* (*kamma*) ?—Thus the Mahās. believed. (Cf. 80).

114. *Does all Karma* (action) *produce Karma-results* (*vipāka*)? —Thus the Mahās. believed. According to the Ther., however, 'neutral' (*avyākata* ; s. Dhs. I. C.) Karma is without karmic effect.

115–16. *Are the voice and the physical sense-organs the results of former Karma ?*—Thus the Mahās. believed, whereas the term "Karma-result" (*vipāka*) really applies to mental states only. (Cf. 68–69).

117. *Will those Sotapans called 'Returners for seven times at most'* (*sattakkhattu-parama*), *become assured of Nirvāna only at the end of that period ?*—Thus the Uttar. believed.

Cf. Puggala-Paññatti 37.

118. This problem is analogous to the previous one, but refers here to those Sotapans called *kolan-kola* ('passers from clan to clan'), and *eka-bījī* ('budding up only once more').

119. *May the 'One Perfect in Insight'* (*diṭṭhi-sampanna*) *be still liable to commit deliberate murder ?*—Thus the Pubb. inferred from the fact that such a person is not yet free from anger.

120. *Is the 'One Perfect in Insight' excluded from 'Bad Ways'* (*ḍuggati*)?—This was a misleading statement of the Uttar., who did not distinguish between the 'Bad Ways of Rebirth' (animal kingdom, hell, etc.), and the 'Bad Ways of Desire, etc.' The above person is excluded only from the former.

121. *Is it wrong to say that a Sotapan in his seventh rebirth is excluded from 'Bad Ways' ?*—Cf. 120.

CHAPTER XIII

122. *Must one who is destined for 'age-long' punishment, endure it for one complete world-age* (*kappa*) ?—In holding this view, the Rāj. did not take into account that such an one should have to die just at the start of a new world-period. According to the Com., '*kappa*' in the text quoted by the Rāj. is to be understood in the sense of 'normal lifetime' of an inhabitant of hell. (Cf. 109).

123. *May a being, who is enduring age-long suffering in hell, not conceive any karmically wholesome consciousness* (*kusala-citta*)?—Thus the Uttar. believed, whilst the Ther. thinks that he still could perform certain kinds of wholesome Karma.

124. *May an abettor of a cardinal crime* (matricide, parricide, etc.) *enter the Fixed Destiny as to Rightness* (s. 202)?—Such an one may have abetted in one of two ways: by a decided and fixed order, or by an undecided injunction. According to the Ther., only in the latter case may he enter the Fixed Destiny of Rightness, whilst the Uttar. think that he may do so in either case.

125. *Is he who enters the Fixed Destiny* (*niyāma*) *already 'fixed'* (*niyata*)?—The Pubb. and Apar., not distinguishing between the 2 applications of above term (s.202), made the statement that the Bodhisat was already fixed as to his destiny.

126-27. *Is during the overcoming of the* 5 *mental Hindrances* (*nīvaraṇa*), *or of the* 10 *Fetters* (*saññojana*; s. Dhs. III), *one still possessed of these*?—Thus the Uttar. maintained, since for one, already freed from these things, there would no longer exist the task of overcoming them.

128. *Is it true that during the Jhānas* (s. Vibh. XII) *one is enjoying* (*assādeti*) *the same, and that the desire* (*nikanti*) *for Jhāna has Jhāna as its object*?—Thus the Andh. believed. The often recurring expression '*tad-assādeti*", 'he enjoys it' (i.e. by way of wrong attachment!), as well as the expression: "*nikanti*", 'desire', refer both to the time *after* rising from the Jhāna.

129. *Can there be greed for something unpleasant*?—The Uttar. believed so, relying on Majjhima 38: "Whatever feeling he experiences, agreeable, *disagreeable*, or neutral, he delights in it, etc."

130-31. *Is Craving for Mind-objects* (*dhamma-taṇhā*) *karmically neutral* (*avyākata*; s. Dhs. I.C)?—*And is it no cause of suffering*?—The Pubb. believed so, taking possibly *dhamma* in the sense of the Buddha's Teaching.

CHAPTER XIV

132. *Can an unwholesome root-condition* (*akusala-mūla*: greed, hate, delusion) *arise immediately after a wholesome root-condition* (*kusala-mūla*: non-greed, non-hate, non-delusion), and vice versa?—The Mahās. had such erroneous belief.

133. *Do all the 6 sense-organs arise simultaneously to the embryo, at the moment of conception, in the mother's womb?*—Thus the Pubb. believed.

134. *Can one sense-consciousness* (e.g., eye-consciousness) *be immediately followed by another sense-consciousness* (e.g., ear-consciousness)?—The Uttar. believed so, by reason of the apparently immediate succession of sense-impressions, as seeing, hearing, etc., at theatrical performances. According to the Ther., however, immediately after each sense-consciousness, there arises the corresponding mind-element (*mano-dhātu*), and mind-consciousness-element (*mano-viññāṇa-dhātu*). (Cf. Vibh. III).

135. *Is 'holy physical' expression* (by voice and body) *derived from the 4 primary elements of matter* (s. Dhs. II)?—Thus the Uttar. believed. (Cf. 103).

136. *Are the evil Bias* (*anusaya*) *of sensual Greed, and its manifestation, two different things?*—Such was the belief of the Andh., who held that the term '*anusaya*' designated merely a latent quality. (Cf.86, 105, 137).

137. *Is the manifestation* (of evil Biases) *uncombined with mind, or consciousness* (*citta-vippayutta*)?—Thus the Andh. believed. (Cf. 136 etc.)

138. *Is Craving for Form* (*rūpa-rāga*) *something inherent, and included, in the Form-world* (*rūpa-dhātu*)?—Thus the Andh. and Samm. concluded from the fact that Sensual Craving exists in the Sensuous World. (Cf. 161).

139. *Are Wrong Views called avyākata, lit.* 'undeclared'?—The Andh. and Samm. made this ambiguous statement, not distinguishing between the 2 meanings of *avyākata*: 1. as 'unexplained' by the Buddha (i.e. speculations whether the world is eternal, or not, etc.), 2. as 'karmically neutral' (s. Dhs. I.C, and III). Wrong Views are always karmically unwholesome (*akusala*; s. Dhs. I,B).

140. *May Wrong Views be found in the 'unincluded sphere'* (*apariyāpanna*)?—This is a view of the Pubb., who seem to take the term 'unincluded' in the sense of 'supra-sensual' (*rūpa*- and *arūpa*-sphere), whilst, according to the Abhidhamma, it means the ultramundane sphere of the holy disciples, being unrelated to mundane matters. The Ther. says that during the Jhānas, the 'Worldling' is free from sensual desires, but that he is *not yet for ever* freed from wrong views.

CHAPTER XV

141. *Does each phenomenon in the formula of 'Dependent Origination'* (s. App.) *represent only one kind of condition* (*paccaya*)?—The Mahās. believed that, if one phenomenon is, e.g., the condition of another by way of being its root-condition (*hetu-paccaya*: greed, hate, etc.), it could not also be its condition by way of object (*ārammaṇa-paccaya*), or of contiguity (*anantara-paccaya*), etc. (Cf. 142).

142. *Is it wrong to say: "On the Karma-formations* (*sankhāra*) *depends Ignorance* (*avijjā*)*," just as one says: "On Ignorance depend the Karma-formations?"*—The Mahās. think so, whilst, according to the Ther., not only on Ignorance depend the Karma-formations; but also on the Karma-formations depends Ignorance, namely, by way of co-existence (*saha-jāta-paccaya*), mutuality (*añña-m-añña-paccaya*), association (*sampayutta-paccaya*), etc. (Cf. 141).

143. *Is A d d h a n* (stretch, course, run) *conditioned* (*parinipphanna*)?—Some make this misleading statement, taking the word Addhan merely in the Sutta-sense as 'Course of Time', not considering that it also has the further meaning of 'Course of Life' in the *saṁsāra*, i.e. the 5 groups of existence.

144. *Are all the moments of time conditioned?*—Similar to the foregoing.

145. *Are the Influxes* (*āsava*: sensuality, greed for existence, wrong views, ignorance) *themselves unaccompanied by other Influxes?*—This view was held by the Het.

146. *Are Decay and Death of the supramundane phenomena* (of the holy disciples) *themselves also supramundane* (*lokuttara*)?—This was a view of the Mahās., who did not understand that decay and death are not actually existing physical, or mental phenomena, but mere qualities of things, and therefore neither mundane, nor supramundane. (Cf. 56).

147–48. *Is the attainment of 'Suspension of Consciousness'* (*nirodha*) *supramundane* (*lokuttara*), *or mundane* (*lokiya*)?—The Het. believed the former, wheras the Ther. teaches that it is neither.

149. *May one die during the 'Suspension of Consciousness'?*—That is what the Rāj. believed, contrarily to the Ther. teaching.

150. *Does the above attainment lead to rebirth amongst the Unconscious beings (asañña-satta)?*—This was a misleading statement of the Het , who, according to the Com., did not distinguish between the mundane and supramundane (Cf.147–48) attainment, of which only the former is said to lead to such rebirth.

I think, it would be more correct to speak of the above attainment as either attained by the 'Worldling', or the 'Holy Disciple', instead of calling it mundane, or supramundane, but even that does not yet seem to be right, as, according to the Abhidhamma, the above state may be attained only by certain Anāgāmins and Arahats, of which the former will be reborn in the Suddhāvāsa heavens, and the latter nowhere.

151. *Are Karma and Karma-accumulation two different things?*—This was an erroneous view of the Andh. and Samm., who believed that Karma-accumulation is working independently of mind, and that it is 'karmically neutral' (*avyākata*; s. Dhs I.C).

CHAPTER XVI

152-53. *May one be able to master—or to assist* (morally) *another man's mind?*—The Mahās. held this belief. (Cf. 154).

154. *May one be able to cause in another man's mind happiness to arise?*—So the Het. believed, but, correctly speaking, the arising of happiness is, in the last instance, dependent on various conditions in the other man himself. (Cf. 153).

155. *May we pay attention to several things simultaneously?*—The Pubb. and Apar. made such statement, not distinguishing between (1) attention directed to one single conscious object (*ārammaṇa*) at a time, and (2) attention directed to inference (*naya*), e.g. 'all things are impermanent'. Thus, only to one single conscious object of the past, or future, can we pay attention at a time.

156–57. *Is corporeality (rūpa) called one of the Hetus?—Is it accompanied by Hetus?*—The former was a misleading statement of the Uttar., using *Hetu*,—which generally designates only one kind of the 24 conditions (*paccaya*), namely Root-condition: greed, hate. etc.,—here in the sense of the general term *paccaya*, i.e. condition. On the 24 conditions s. Paṭṭhāna.

158. *May corporeality be karmically wholesome, or unwholesome* (s. Dhs. I)?—The Mahims and Samm. believed that the mere physical intimation by body and voice (which, of course, belong both to the corporeality-group), may constitute karmically wholesome, or unwholesome, action by body and speech. (Cf. 80. 115, 116).

159. *Is corporeality a Karma-result* (*vipāka*) ?—Thus the Andh. and Samm. believed. (Cf. 68, 69, 115, 116).

160. *Does corporeality belong also to the form-sphere* (*rūpâvacara*) *and formless-sphere* (*arūpâvacara*)?—Thus the Andh. believed.

161. *Is greed for forms* (*rūpa-rāga*), *and for the formless* (*arūpa-rāga*), *also included in the form-world, and the formless-world* (*rūpa-* and *arūpa-dhātu*) ?—Thus the Andh. believed. (Cf. 138).

CHAPTER XVII

162. *Does an Arahat accumulate karmical merit* (*puñña*) ?—The Andh. believed so, since the Arahat may be seen performing such acts as distributing gifts to the Order, worshipping, etc. According to the Ther., however, all actions done by an Arahat are karmically neutral (s. Dhs. I, C, and table).

163. *May the Arahat meet no untimely death?*—Thus the Rāj. and Siddh. wrongly believed, saying that the Arahat must, before he dies, first reap the fruits of all his former deeds.

164. *Is everything caused by Karma* (former actions) ?—Thus the Rāj. and Siddh. believed.—If this be so, then also our present wholesome and unwholesome actions should be the result (*vipāka*) of former actions, which again should be the effects of still former actions, and thus *ad infinitum*, so that really one effect always causes another effect (s. Dhs. I.C.)! (Cf. 71).

165. *Is the term 'Dukkha' confined to the* 6 *fold sense-experience only?*—So the Het. believed, not distinguishing between *dukkha* as actual 'painful feeling', and dukkha as the 'liability, or exposedness, of everything whatever (even joyful feeling) to pain, or to the creating of pain,' through the Law of Impermanency. (Cf. Vibh. IV, Summary; further 166).

166. *Are, excepting the Holy Path, really all the other things, or 'formations'* (*sankhāra*), *dukkha?*—This was an indiscriminating statement of the Het., who took dukkha merely in the sense of

actual (instead of potential) painful feeling (cf. 165). If this be so, then the Origin of Suffering (i.e. craving), should itself be Suffering, so that in that case there would be only 3 Truths of Suffering, Cf. 18, 165; further Vibh. IV, Summary.

167. *Is it wrong to say that the Sangha* (Holy Brotherhood) *accepts gifts?*—This was a view (still held at Buddhaghosa's time) by those " Vetulyakas (=Vaitulyas) known as Mahā-suññatā-vādins (teachers of the Great Emptiness)", who took the term '*Sangha*', in the highest sense, to mean the 4 holy paths (*magga*), and their respective fruitions (*phala*).

According to my opinion, Vaitulya is a distortion of Vaipulya, and the Vaipulya Sūtras of the Mahāyāna refer to the above-mentioned heretics, whose ideas, too, appear to be perfectly Mahāyānistic. (Cf. also 186).

168–71. *Is it wrong to say that the Sangha* (by its pure life) *sanctifies an alms-gift?—That it eats, drinks, etc.?—That a gift to it, brings great reward?—That a gift to the Buddha, brings great reward?*—The advocates of these beliefs are the same as in 167. (Cf. 173–74).

172. *May a gift be sanctified only by the giver, not by the receiver?*—Thus the Uttar. believed, saying that if a gift were sanctified by the receiver, then the one, i.e. the giver, would sow, and another, the receiver, would reap the fruits thereof.

CHAPTER XVIII

173–74. *Is it wrong to say that the Buddha lived in the world of men?—That he himself preached the Law?*—According to the Com., the Vetulyakas (s. 167–70) believed that the Buddha really lived in the *Tusita* Heaven, the 'Heaven of Bliss', whilst at the same time sending forth a specially created human form to preach the Law to the world. The parallelism with Christ's incarnation is striking.

175. *Did the Buddha feel no compassion?*—The Uttar. believed so, taking compassion as a form of attachment, from which latter, indeed, the Buddha was free.

176. *Is it true that* (even) *the excreta of the Buddha excelled all other things in fragrance?*—So the Andh. and Uttar. believed, out of blind affection for the Buddha.

177. *May really the 4 Fruitions of Holiness* (i.e. of Sotapan-ship, etc.; s. Dhs. table) *be realized by one single Holy Path?*—Those, named in 176, believed that the Buddha had realized all the 4 Fruitions by one single path, the Path of Arahatship.

178. *Does one pass from one Jhāna immediately over to the next Jhāna?*—The Mahiṁs. believed so, not admitting an intermediary stage of 'Neighbourhood-Concentration' (*upacāra-samādhi*) between one Jhāna, and the next. Consult Visuddhi-Magga IV.

179. *Is that which in the five-Jhāna-division is called the 2nd Jhāna, merely an intervening stage between the 1st and 2nd Jhāna* (s. Vibh. XII)?—The Samm. and certain Andh. held that view.

180. *Can one hear sounds in the Jhāna?*—Thus the Pubb. believed through misinterpreting the passage in Anguttara: "Sound is a thorn to the 1st Jhana." According to the Ther., there is no 5 fold sense-activity during Jhāna.

181. *Are the visible objects really seen with the eye?*—The Mahās. believed that the eye-sensitivity (*pasāda-cakkhu*)—a mere physical organ—is that which sees. According to the Ther., however, the latter is only the instrument, or base (*āyatana*), for seeing (s. Vibh. II), and that which sees is, correctly speaking, visual consciousness (*cakkhu viññāṇa*).

CHAPTER XIX

182. *Can we really overcome mental corruptions* (*kilesa*), *past, present, and future?*—Certain Uttar. made such statement. In the strict sense of the word, however, there is no possibility of overcoming corruptions—as they are passing mental phenomena, and the so-called passed and future ones are without actual existence—but, through realizing the holy paths, the arising of corruptions in the future will be prevented.

183. *Is the 'Void'* (*suññatā*) *included in the group of mental formations* (*sankhāra-kkhandha*; s. Vibh. 1)?—The Andh. made such indiscriminating statement, as by the Buddha the '*Sankhāras*' were called 'void' (i.e. of an Ego). They did not consider that *sankhāra* here was used for all formations whatever, and moreover, that 'Void' was also a name for Nirvāna.

184. *Are the Fruitions of Holy Life 'uncreated'* (*asankhata*)? —The Pubb. made this misleading statement, using the term asankhata wrongly in the sense of 'not produced by the 4 conditions: Karma, mind, nutriment, temperature.' *Asankhata*, or the 'Uncreated', applies exclusively to Nirvāna, whilst all other things, even the 4 holy paths and their fruitions, are created, conditioned (*sankhata*).

185. *Is the 'Winning' (patti) of anything, itself 'uncreated' (asankhata)?*—The Pubb. held that the (act of) winning any material and immaterial thing, is itself uncreated, unconditioned. (Cf. the foregoing).

186. *Is 'Suchness' (tathatā), i.e. the fixed nature of all things, something 'uncreated'?*—Some of the Uttar. held the belief: "For all things, such as corporeality, etc., there exists what is called 'Suchness', i.e. their fixed nature (*bhāva*). Since this is not included in the created things, such as corporeality, etc., therefore, it is uncreated." (Com.) Cf. 56, 146.

This is the only instance in Pali, where '*tathatā*' is found. On the much speculated-upon Mahāyāna term '*Tathāta*' consult Suzuki, Awakening of Faith, p. 53f.

187. *Is the Element of Nirvāna kusala?*—Thus the Andh. maintained, using the term *kusala* (really karmically wholesome; s. Dhs. I,A) in the sense of 'faultless', or "pure". (Cf. 205).

188. *May the Worldling (puthujjana) possess an absolutely fixed destiny (accanta-niyāmatā)?*—Certain of the Uttar. made such assertion, relying on Anguttara IV, 5 (explained in Puggala 291): "Once immersed, he remains immersed," etc.

189. *Are there no such moral powers* (*indriya*; s. Vibh. IV), *as faith, energy, etc., which are mundane* (*lokiya*), i.e. *possessed by the Worldling (puthujjana)?*—The Mahims. and Het. made such assertion, drawing wrongly a distinction between faith (*saddhā*) etc. as mundane, and the power of faith (*saddhindriya*) etc. as supramundane. See Vibh. V (15–19).

CHAPTER XX

190. *Is even unintentional killing of father, and mother, etc., a 'crime leading to immediate rebirth in hell' (ānantarika)?*—Thus the Uttar. believed. (Cf. 80, 103).

191. *Does the Worldling (puthujjana) possess no real knowledge (ñāṇa)?*—Thus the Het. assert, not distinguishing between the mundane (*lokiya*) knowledge of the Worldling, and the supramundane (*lokuttara*) knowledge connected with the 4 stages of holiness.

192. *Are there really no guards or executioners in hell?*—The Andh. say so, but their opponent reasons thus: "If on earth such persons are found, why not also in hell?"

193. *Are there animals found amongst the Devas?*—Thus the Andh. believed, mentioning as example Erāvana, who, however, according to their opponent, was a Deva having assumed the shape of an elephant.

194. *Is the noble eightfold path* (s. Vibh. 11) *only fivefold?*—The Mahiṁs. believed that right Speech, bodily Action, and Livelihood, are merely physical, not mental states as the other 5 steps of the path. (Cf. 80, 95, 100, 103).

195. *Are the twelve kinds of knowledge concerning the four Noble Truths, supramundane* (*lokuttara*), i.e. connected with the 4 stages of holiness?—The Pubb. held this erroneous view

The 12 kinds of knowledge, or insight, are: 1. This is Suffering, 2. This must be penetrated, 3. This is penetrated;—4. This is the Origin of Suffering, 5. This must be overcome, 6. This is overcome;—7. This is the Extinction, 8. This must be realized, 9. This is realized;—10. This is the Path leading to the extinction of suffering, 11. This must be developed, 12. This is developed. (Cf. Dhamma-cakka-ppavattana-Sutta, Mahā-Vagga).

CHAPTER XXI

196. *Has the Buddha's doctrine actually been reformed?—And can it be reformed again?*—That such be the case, was wrongly advocated by the Uttar. However, there can be no reform of the Truths proclaimed by the Buddha.

197. *Has the Worldling really access* (in one and the same moment) *to the phenomena of the three spheres* (the sense-, form-, and formless-sphere)?—The authors of this somewhat unintelligible assertion are not mentioned. According to the Com., everybody may, at one and the same moment, experience only the actually mental phenomena existing at that moment.

198. *Can Arahatship be attained, though certain fetters have not yet been cast off?*—Thus the Mahās. maintained, by reason of the fact that the Arahat, lacking the Omniscience of a Buddha, may still possess ignorance (aññāṇa), and doubt (*kankha*), in minor matters. (Cf. 12–14).

199. *Do the Buddhas or their disciples possess the magical power of will* (with regard to everything)?—This view was held by the Andh.

200. *Is there any difference in grade between the Buddhas,* as some Andh. maintain?—According to the Ther., however, the Buddhas may differ only in unessential things.

201. *Are there Buddhas living in all the four quarters of the world?*—This was a theory of the Mahās., which resembles very much the teaching in the Mahāyāna Sūtra 'Sukhāvatī-Vyūha', wherein the Buddha in the western world-system (*loka-dhātu*) is called Amitābha, and the one in the eastern world-system, Amitāyus. The Mahās., however, being questioned about the names of those Buddhas, were unable to give any information.

202–03. *Are all things 'fixed'* (*niyata*) *?—And are all actions, or karmas* (i.e. maturing in this life, the next life, or future lives), *fixed?*—The Andh. and certain Uttar. made such statements, trying to convey the idea that everything—and every action—is determined, and immutably fixed, as to their fundamental nature. They ignored the fact that the term '*niyata*' applied only to either *micchatta-niyata*, i.e. 'fixed as to wrongness' and immediate rebirth in hell (for matricide, parricide, etc.); or to *sammatta-niyata*, i. e. 'fixed as to rightness' and attainment of holiness; and that all the other things are 'unfixed', or *aniyata*.

CHAPTER XXII

204. Verbatim as 198, only read 'Parinibbāna' for 'Attainment of Arahatship.' This view was held by the Andh.

205. *Is at the Arahat's passing away, his consciousness 'kusala'?*—The Andh. made this misleading statement. (Cf. the analogous view 187).

206. *Does an Arahat or Buddha pass away, whilst being in an immovable trance* (*āneñja*) *?*—Certain Uttar. held such wrong belief, whilst, according to the Mahāparinibbāna-Sutta, the Buddha passed away *after* rising from (not *during*) the 4th Jhāna.

207–08. *Is there during the embryonic stage—or during dream—such thing possible as Penetration of Truth* (*dhammâbhisamaya*)*—or attaining of Arahatship?*—Certain Uttar. held such views. The fact that sometimes very young children are reported of having attained the Path, or even Arahatship, made them believe that this state must already have existed in the mother's womb. They further believed, in view of the wonderful feats sometimes performed in dream, as levitation, etc., that even Arahatship may be attained during dream.

209. *Is all consciousness during dream 'karmically neutral'* (*avyākata*; s. Dhs I. C.) ?—Thus was the belief of certain Uttar., but, according to the Ther., there may also arise karmically wholesome, and unwholesome *mental* states (s. Dhs. I).

210. *Is there really no such thing as repetition of (good or bad) mental states?*—The Uttar. made such statement, by reason of the fact that every mental phenomenon is only of momentary duration, and is never repeated.

211. *Do all things (dhamma) really last but one moment?*—Thus the Pubb. and Apar. believed, but the Ther. teaches that, though every mental phenomenon is of momentary duration, such is not the case with all material things.

212. *May one with united resolve entertain sexual relations?*—The Ther. objects to this indiscriminating statement of the Andh. and Vetulyakas, for their not defining the persons (whether monk, holy man, layman, etc.), and the object of the resolve (whether for killing, stealing, etc.). The Andh., of course, mean by 'united resolve' the wish of both parties to be united throughout all future rebirths. (Cf. Anguttara IV, 55).

213. *Are there 'evil spirits'* (lit. 'non-human beings'), *who in the shape of holy monks* (here called 'Arahats') *commit the sexual act?*—This view was held by certain of the Uttar. The Ther. objects to their confining themselves in their statement to one single offence only

214. *Was it really by the Buddha's own power and will, that he as (Bodhisat) entered woeful forms of existence* (as animal, etc.)?—*That he entered the mother's womb?*—*That he practised bodily mortifications?*—*That he did penance for another teacher?*—These opinions were held by the Andh.

215. *Is there such a thing which is not lust, but resembles it* (namely: kindness, compassion, sympathetic joy),—*which is not hate* (namely: envy, avarice, worry)—*not delusion* (namely: mirth)—*not mental corruption, but resembles it* (namely: rebuking the discontended, helping the good monks, etc.)?—The above views were held by the Andh.

216. *Is it true that all the five groups, twelve bases, eighteen elements, and twenty-two faculties* (s. Vibh. I–III, and V), *are unconditioned, and that suffering (dukkha) 'alone' is conditioned (parinipphanna)?*—The Uttar. and Het. held such views, through misinterpreting Saṁyutta V. No. 10, where it is said that it is '*only*' suffering that arises, '*only*' suffering that passes away, etc. Suffering, however, cannot exist apart from feeling, consciousness, and the other mental phenomena. (Cf. 18, 165, 166).

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VI

YAMAKA

"The Book of Pairs"

PRELIMINARY REMARKS

Mrs. Rhys Davids, in the preface to her edition of the Pali text, not quite inappropriately calls this book with its ten chapters, the " ten valleys of dry bones," and remarks that its only chance is. to be used, 1: as a work of reference, and 2: as a thesaurus of terms, from which a teacher might select, but no fit work for either reading, or recitation. To me it looks, as if this book was composed for examination purposes, or to get versed in answering sophistical and ambiguous, or captious questions, on all the manifold doctrines and technical terms of Buddhist Philosophy. The questions of identity, subordination, and co-ordination, of concepts are playing a prominent part in our work, which tries to give a logical clearing up and delimitation of all the doctrinal concepts, as to their range and contents. It is a work of applied logic, just as Kathā-Vatthu, Netti-Ppakaraṇa, etc. In my opinion, there would be no very great loss to the Abhidhamma literature, if this work were altogether not in existence. Many of its plays upon words, though uttered in the dignified tone of logics, must to any Westerner, at times, appear rather strange, if not silly. Take, for instance, the question in Chapter II: "Does '*sota*' designate the ear-base (*sotâyatana*, i. e. the organ of hearing)?" to which the reply comes: "(Not always; e. g.) *taṇhā-sota* (the '*stream*' of craving, *sota*, here meaning 'stream'=Skr. *srotas*) is *sota*, but it is not the ear-base." It is just, as if to the question: "Is hamlet a village?", one should answer: "not always; e.g., Shakespeare's Hamlet is Hamlet, but it is not a village."

That the book is called "The Pairs" (*Yamaka*), is most probably to be attributed to the dual grouping of question and converse, strictly adhered to, from beginning to end. The first pair of questions of the first chapter, for instance, runs thus: " Are all karmically wholesome phenomena, wholesome roots? And are all wholesome roots, wholesome phenomena?"

The whole work which, in its Siamese edition, comprises 2 large volumes of altogether 1,349 pages, is divided into 10 Chapters of such pairs of questions; and each chapter forms an inquiry into phenomena, by referring them to one special category, namely:—

I. Mūla-Yamaka refers everything to the wholesome, unwholesome, and neutral 'Roots';
II. Khandha-Yamaka, to the 5 'Groups' of existence;
III. Āyatana-Yamaka, to the 12 'Bases';
IV. Dhātu-Yamaka, to the 18 'Elements' of psycho-physical life;
V. Sacca-Yamaka, to the 4 noble 'Truths';
VI. Sankhāra-Yamaka, to the bodily, verbal, and mental 'Formations';
VII. Anusaya-Yamaka, to the 7 evil 'Biases';
VIII. Citta-Yamaka, to 'Consciousness';
IX. Dhamma-Yamaka, to the term *dhamma*, 'phenomenon';
X. Indriya-Yamaka, to the 22 corporeal and mental 'Faculties'.

The method applied in most of the 10 chapters is everywhere, more or less, the same, as far as the category in question permits. Thus, e. g., the chapters II-VI are, as shown here below, divided into 3 sections: A. Delimitation of terms, B. Process, C. Penetration, with sometimes slightly differing sub-divisions; whilst the remaining chapters are lacking some sections, or follow somewhat different methods, as will be seen later on.

A. DELIMITATION OF TERMS (PAṆṆATTI-VĀRA)

(I) Enumeration of questions (*Uddesa-vāra*)

In positive form
In negative form
Generals and Individuals in positive form
,, ,, ,, in negative form
etc.

(II) Explanations (*Niddesa-vāra*)
With the same divisions as (I).

B. PROCESS (PAVATTI-VĀRA)

(I). Origination (*Uppāda-vāra*)

Present: with regard to Person } in positive form
,, ,, ,, Place }
,, ,, ,, Person and Place }
ditto in negative form

Past: the same treatment as present
Future: do
Present and Past: do
Present and Future: do
Past and Future: do

(II) Cessation (*Nirodha-vāra*)
Analogous treatment as (I).

(III) Origination and Cessation (*Uppāda-nirodha-vāra*)
Analogous treatment as (I).

C. PENETRATION (PARIÑÑĀ-VĀRA)

Analogous treatment as B (I), but only with regard to person (not to place, etc.).

I. MŪLA-YAMAKA

(Pairs of questions on the 9 Roots)

There are 3 karmically wholesome roots (*kusala-mūla*): Non-greed, Non-hatred, Non-delusion (*alobha, adosa, amoha*); 3 karmically unwholesome roots (*akusala-mūla*): Greed, Hatred, Delusion (*lobha, dosa, moha*); 3 karmically neutral roots (*avyākata-mūla*): Non-greed, Non-hatred, Non-delusion. (Cf. Paṭṭhāna, Intr. §1.)

A. DELIMITATION OF TERMS

(I) Enumeration of Questions:—

1. (a) "*Are all wholesome phenomena (kusala-dhamma), wholesome roots (kusala-mūla)?* (b) *Or, are all wholesome roots, wholesome phenomena?*

2. (a) "*Have all wholesome phenomena one and the same wholesome root?* (b) *Or, are those phenomena which have one and the same wholesome root, all wholesome phenomena?*

3. (a) "*Have those phenomena which have one and the same wholesome root, all one another as wholesome roots?* (b) *Or, are those phenomena which have one another as wholesome roots, all wholesome phenomena?*

4. (a) "*Are all wholesome phenomena, wholesome root-conditions?* (b) *Or, are all wholesome root-conditions, wholesome phenomena?*

5. (a) "*Have all wholesome phenomena one and the same wholesome root-condition?* (b) *Or, are those phenomena which have one and the same wholesome root-condition, all wholesome phenomena?*

6. (a) *"Have those phenomena which have one and the same root-condition, all one another as wholesome root-conditions?* (b) *Or, are those phenomena which have one another as wholesome root-conditions, all wholesome phenomena?*

7. (a) *"Have all wholesome phenomena, wholesome roots?* (b) *Or, are those phenomena which have wholesome roots, all wholesome phenomena?*

8. (a) *" Have all wholesome phenomena one and the same wholesome root?* (b) *Or, are those phenomena which have one and the same wholesome root, all wholesome phenomena?*

9. (a) *"Have those phenomena which have one and the same wholesome root, all one another as wholesome roots?* (b) *Or, are those phenomena which have one another as wholesome roots, all wholesome phenomena?*

10. (a) *" Do all wholesome phenomena have wholesome root-conditions?* (b) *Or, are those phenomena which have wholesome root-conditions, all wholesome phenomena?*

11. (a) *" Have all wholesome phenomena one another as wholesome root-conditions?* (b) *Or, are those phenomena which have one another as wholesome root-conditions, all wholesome phenomena?*

12. (a) *"Have those phenomena which have one and the same wholesome root-conditions, all one another as wholesome root-conditions?* (b) *Or, are those phenomena which have one another as wholesome roots, all wholesome phenomena?"*

The above 12 questions form 4 groups, by their referring to 4 terms, namely: (1-3) to 'root' (*mūla*), (4-6) to 'root-condition' (*mūla-mūla*), (7-9) to 'having a root' (*mūlaka*), (10-12) to 'having root-conditions' (*mūla-mūlaka*). Each of these 4 groups, again, forms 3 pairs (*yamaka*) of questions, by regarding 'the roots' (*mūla-yamaka*), the 'having one and the same root' (*eka-mūla-yamaka*), the 'having one another as roots' (*añña-m-añña-mūla-yamaka*).

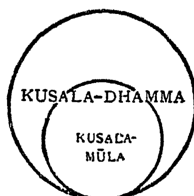
The Burmese monk-scholar Dr Ledi Sayadaw, in his able Pali essay on the Yamaka (Landana-Pāli-Devi-Pucchā-Visajjanā; s. Appendix to the Pali Text Society's edition), says: "the expressions (*eka-mūla, mūlaka, eka-mūlaka, mūla-mūlaka*, and *eka-mūla-mūlaka*) have all the same meaning, only the wording is different "(. . *sabbam-etaṁ ekatthaṁ, vyañjanam-eva nānaṁ*).

The same 12 questions are further repeated with reference to 'unwholesome' (*akusala*), then with reference to 'neutral' (*avyākata*), then with reference to 'mental' (*nāma*), so that, if really detailed, we should get altogether 48 pairs (*yamaka*) of questions relating to the term 'root'. Hereafter follow 9 further such chapters, each with 48 analogous pairs of questions on synonyms of the term 'root' (but only indicated by catch-words), namely;—root-condition—cause—origin — springing up— rising up —nutriment—object—condition—genesis—, so that we get 10 chapters with altogether 480 pairs of questions.

(II) Explanations:—

1. (a) "*Are all wholesome phenomena* (*kusala-dhamma*), *wholesome roots* (*kusala-mūla*) ?"—(No;) *there are only three* (which are called) *wholesome roots* (s. above); *the remaining wholesome phenomena* (as wholesome sense-impression, feeling, perception, etc., etc.) *are not wholesome roots.* (b) *But, are all wholesome roots, wholesome phenomena ?—Yes.*"

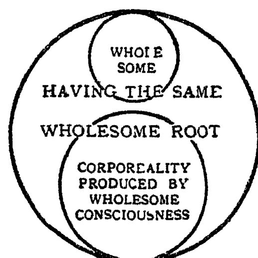
Thus, the term 'wholesome root' (*kusala-mūla*) is subordinate to 'wholesome phenomena' (*kusala-dhamma*), which fact may be represented by two circles:—



2. (a) " *Have all wholesome phenomena* (in the same state of consciousness), *one and the same wholesome root* (i.e. non-greed, non-hatred, or non-delusion) ?—" *Yes.*"

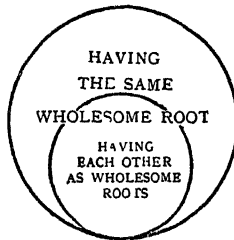
" The wholesome root possessed by wholesome sense-impression, is the same as possessed by (the associated) wholesome feeling, and by all the other (associated) mental phenomena." (Com)

(b) " *But are those phenomena which have one and the same wholesome root, all wholesome phenomena ?*" (No; e.g.,) *corporeality* (as intimation by body or voice; s. Kathā-Vatthu, 80 etc.), *produced by wholesome* (consciousness), *has one and the same wholesome root, but is itself not 'wholesome'* (*it is neutral*); *the wholesome, however, has one and the same root, and is at the same time wholesome.*"



3. (a) "*Do those phenomena* (in the same state of consciousness) *which have the same wholesome roots, have all one another as wholesome roots ?*"—(No; only) *those roots which arise together as*

wholesome roots (non-greed, non-hate, non-delusion; s. Dhs.I.A), *have the same roots, and have each other as roots; the remaining phenomena* (as perception, feeling, etc., etc.), *however, which are co-nascent with the wholesome roots, have the same wholesome roots, but they have not each other as* (wholesome) *roots.*"



(b) "*But, are those phenomena which have each other as wholesome roots, all wholesome phenomena?—Yes.*"

Etc., etc.

II. KHANDHA-YAMAKA

(Pairs of questions on the 5 Groups of existence)

A. DELIMITATION OF TERMS

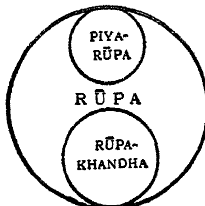
(I) The Enumeration of the questions I am leaving out in this and all the following chapters, as all are again given in the following section on explanations.

(II) Explanations:—

(Positive):

1. (a) "*Is* (everything which is called) *rūpa, of the Corporeality-group* (*rūpa-khandha*)*?*— (No; e.g.,) *piya-rūpa* and *sāta-rūpa* (i. e. of pleasing and delightful 'nature', or 'appearance') *is rūpa, but it is not of the Corporeality-group. The Corporeality-group, however, is both, Corporeality group, as well as rūpa.*"

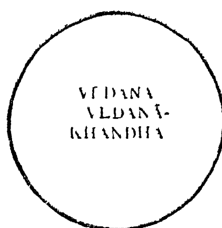
The terms *piya-rūpa* and *rūpa-khandha* are co-ordinate with one another, and subordinate to *rūpa*.



(b) "*But, is the Corporeality-group, rūpa?—Yes.*"

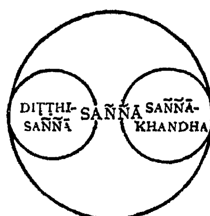
2. (a) "*Is feeling* (*vedanā*), *the Feeling-group* (*vedanā-khandha*)? —*Yes.* (b) *And is the Feeling-group, feeling?*—*Yes.*"

Both terms are absolutely identical and equal in all respects.

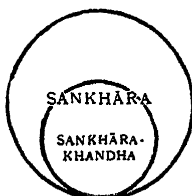


3. (a) "*Is* (everything which is called) *saññā, of the Perception-group* (*saññā-khandha*)?—(No; e.g.,) *diṭṭhi-saññā* (i.e. *saññā* in the sense of 'opinion') *is saññā, but it is not of the Perception-group* (*saññā khandha*). *The Perception-group, however, is both, saññā, as well as Perception-group.* (b) *But is* (everything which is called) *the Perception-group, saññā?*—*Yes.*"

The terms '*diṭṭhi-saññā*' and '*saññā-khandha*' are co-ordinate with each other, whilst subordinate to '*saññā*'.



4. (a) *Are* (all things which are called) *formations* (*sankhāra*), *of the Formation-group* (*sankhāra-khandha*)?—(No; e.g.,) *all the formations besides the Formation-group* (as feeling, perception, consciousness, etc., or corporeal formations) *are formations, but they are not of the Formation-group*; *the Formation-group, however, is both, formations, as well as Formation-group.* (b) *But does* (everything which is called) *Formation-group, relate to formations?*—*Yes.*"



5. (a) "*Is* (everything which is called) *consciousness, of the Consciousness-group ?—Yes.* (b) *And is everything which is called the Consciousness-group, consciousness ?—Yes.*"

Both terms are identical.

(Negative):

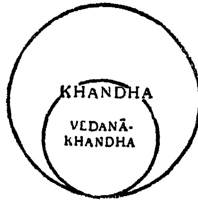
1. (a) "*Is everything which is not rūpa, not of the Corporeality-group ?—'No,' * it is not of the Corporeality-group.* (b) *And is everything which is not of the Corporeality-group, not rūpa ?—Piya-rūpa,* etc. (s. above) *is rūpa, but it is not of the Corporeality-group.*"

Etc., etc.

(Generals & Individuals; in positive form):

1. (a) "*Is* (everything which is called) *rūpa, of the Corporeality-group ?*" Etc.

(b) "*Are* (all things which are called) *Groups* (*khandha*), *the Feeling-group* (*vedanā-khandha*)*?*—(No,) *the Feeling-group is a group, as well as Feeling-group; the remaining groups, however, are groups, but they are not the Feeling-group.*"



(a) and (b) are hereafter 3 times repeated, the remaining 3 groups being in turn substituted for 'feeling'.

2. (a) "*Is feeling the Feeling-group ?—Yes.* (b) *Are the groups the Corporeality-group ?*" Etc., etc.

The remaining 3 groups are treated in the same way.

(Generals & Individuals; in negative form).

1. (a) "*Is that which is not rūpa, not the Corporeality-group ?—No, it is not.* (b) *And are those things, which are not groups, not the Feeling-group ?—No, they are not.*" Etc.

The 4 remaining groups are treated in the same way.

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* In Pali we find *āmantā*=yes. In most Asiatic languages, the affirmative is used to confirm a negative question, e.g., "Are you not ill?"—"Yes (I am not ill)".

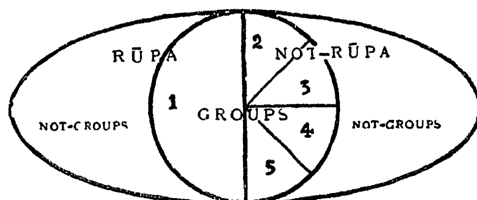
(Positive):

1. (a) "*Is rūpa a group?—Yes.* (b) *But are the groups, the Corporeality-group?*—(No;) *the Corporeality-group is a group, as well as the Corporeality-group; the remaining groups, however, are groups, but they are not the Corporeality-group.*"

In a similar way are treated the 4 remaining groups.

(Negative):

1. (a) "*Is anything which is not rūpa, not a group?—All the remaining groups besides rūpa* (i. e. the 4 mental groups) *are not rūpa, but they are groups. Leaving aside rūpa and the groups, the remaining things* (e. g. Nirvana) *are neither rūpa, nor groups.* (b) *Are those things which are not groups, also not the Corporeality-group?—No, they are not.*"



And so forth with the 4 remaining groups.

1. (a) "*Is rūpa a group?—Yes.* (b) *And are the groups the Feeling-group?* (analogous as above).

(Positive):

1. (a) '*Is rūpa a group?—Yes.* (b) *Are the groups the Perception-group?*" Etc. (also for the 4 remaining groups).

(Negative):

1. (a) "*Is that which is not rūpa, not a group?* (for answer s. above.) (b) *And are those things which are not groups, also not the Feeling-group?—No, they are not.*" Etc., etc.

B. PROCESS

To understand the answers to the following questions on the process of the 5 groups, I am giving here some necessary hints:—

With regard to Place: The Corporeality-group obtains in all the places of existence, except in the Formless-world (*arūpa*). The 4 mental groups (feeling, perception, etc.) obtain in all spheres of existence, except in the sphere of Unconscious Beings (*asañña-satta*). Hence, the questions, whether in the

Formless-world the Corporeality does, did, or will arise, or does, did, or will cease, all these are to be answered in the negative. The same holds good with the questions concerning the Unconscious Beings with regard to the four mental groups.

With regard to Person: The questions, whether the Corporeality-group, etc., did once (in the long run of Saṁsāra) to a being arise, or cease, are all to be answered in the affirmative, even in the case of the (now) Formless (*arūpa*) and Unconscious Beings (*asañña-satta*). The questions, whether the Corporeality-group ever will arise (again), or will cease, does not apply to those Ariyas (attainers of the stages of Holiness) who are living in the Formless-world. And to those who in the Formless-world have reached their last existence, even the Feeling-group, etc., never will rise again. To all those who are just entering final Nirvāna, none of the 5 groups will ever arise, or cease again. To the Formless Beings at the moment of rebirth-consciousness, there arises the Feeling-group, etc., but it does not cease (at that very moment of arising); or, at the very moment of dissolution of death-consciousness, the Feeling-group, etc. ceases, but it does not arise (at that very moment). To the Unconscious Beings at the moment of the arising of their rebirth-corporeality, there arises the Corporeality-group, and does not cease (at that very moment); at the moment of dissolution of their death-corporeality (i. e. of their corporeality at the death-moment), the Corporeality-group ceases, does not arise (at that very moment). At the rebirth-moment of the Five-group-beings (as men, etc.), there do arise the Corporeality and the other groups, but they do not cease (at that moment, but will cease afterwards); at the moment of their death-consciousness, the five groups do cease (they do not arise at that moment).

In the section on 'Person and Place', the questions whether the Corporeality- and Feeling-group, etc , once *did* arise, or *will* arise (to a being at its birth within a special world), will not find application within the Pure Abodes (*suddhāvāsa*), the place where only the Anāgāmin will be reborn—, as there no being will be reborn twice in one and the same plane (of the 5 planes existing there).

I am giving here a skeleton-list of all the pairs of questions.

(I) Origination

1. *To whom............*
2. *Where...... .....*
3. *To whom and where,*

the Corp.-group does arise, does there the Feeling-group also arise?
(& conversely)?

4- 6.	,,	*did*	,,	*did*	,,		,,	?
7- 9.	,,	*will*	,,	*will*	,,		,,	?
10-15	*the Corp. grp. does* / *the Feel. grp.*		,,	*did*	,,	*Feel. grp.* / *Perc. grp.*	,,	? / ?
16-21.	,,	*does*	,,	*will*	,,	,,	,,	?
22 27.	,,	*did*	,,	*will*	,,	,,	,,	?

Each of the above (threefold, or sixfold) groups of twin-questions is followed by the same questions in the negative, e. g.—

"*To whom the Corporeality-group does not arise, does there the Feeling-group also not arise?*" Etc., etc.

Thus, we get altogether 54 pairs of questions

(II) Cessation

For 'arise' etc. read 'cease' etc.

(III) Origination and Cessation

For the second 'arise' read 'cease' etc., and a further triad of twin-questions (as 13-15) is inserted after each triad. Here I am giving a few answers as illustration:

(Positive):

1. (a) "*To* (every one to) *whom the Corporeality-group does arise, does there also the Feeling-group arise?*—(No; e.g.,) *to one reborn as Unconscious Being* (*asañña-satta*), *there arises the Corporeality-group, but not the Feeling-group; to those, however, born with the 5 groups there arises the Corporeality-group, as well as the Feeling-group.*—

(b) *But does the Corporeality-group arise* (to everyone) *to whom the Feeling-group arises?*—(No; e.g.,) *to those who are reborn in the Formless sphere* (*arûpâvacara*), *there arises the Feeling-group, but not the Corporeality-group; to those, however, who are born with 5 groups, both do arise, the Feeling-group, as well as the Corporeality-group.*"

(Negative):

1. (a) "*To* (every) *one to whom the Corporeality-group does not arise, does there also the Feeling-group not arise?*—(No; e g.,) *to those reborn in the Formless-sphere, the Corporeality-group does not*

arise, but not does the Feeling-group not arise (i.e., it surely does arise); *to all those, however, who pass away from there, neither the Corporeality-group, nor the Feeling-group does arise.*"

(Positive):

"*Does to* (every) *one to whom the Corporeality-group ceases, also the Feeling-group cease?*—(No; e.g.,) *at the passing away of an Unconscious Being* (*asañña-satta*), *the Corporeality-group does cease, but not does there cease any Feeling-group* (as there is none in such a state of existence); *at the passing-away of five-group-beings, however, both do cease, the Corporeality-group, as well as the Feeling-group.*" Etc., etc.

C. PENETRATION.

By "Penetration" (*pariññā*) is meant the penetrating Insight, at the moment of entering into one of the 4 stages of Holiness. The questions are analogous as in B (1); for 'arise' etc., however, read 'penetrate', etc, and leave out the questions 13-15, e.g.:—

1. (a) "*Does* (every) *one who penetrates the Corporeality-group,* (also) *penetrate the Feeling-group?—Yes.*—(b) *And does* (every) *one who penetrates the Feeling-group,* (also) *penetrate the Corporeality-group?—Yes.*"

The rest follows exactly the same method as in B (1).

III. ĀYATANA-YAMAKA

(Pairs of questions on the 12 Bases)

On these 12 Bases s. Vibh. II.

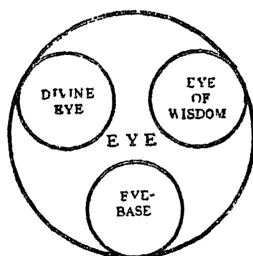
A. DELIMITATION OF TERMS

(I) Enumeration of Questions

(II) Explanations:—

(Positive): "*Does* (everything which is called) '*eye*' *refer to the Eye-base* (organ of sight)?—(No; e.g.,) *the Divine Eye and the Eye of Wisdom are called eyes, but they are not the Eye-base; the Eye-base, however, is both, eye, as well as Eye-base.*—(b) *But is the Eye-base* (always considered as) '*Eye*'?—*Yes.*"

The terms 'Eye-base', 'Eye of Wisdom', and 'Divine Eye', are co-ordinate with each other, but subordinate to the term 'eye'.



Hereafter, similar explanations follow with regard to the other 11 bases.

(Negative): *"Is that which is not 'eye', also not the 'Eye-base'?*—(No, it is not the Eye-base; e.g.,) *the Divine Eye and the Eye of Wisdom are called eyes, but they are not the Eye-base; the Eye-base, however, is both, eye, as well as Eye-base; excepting eye and Eye-base, what remains, is neither eye, nor Eye-base."* Etc.

(Generals and Individuals; Positive): *"Is* (everything which is called) *'eye', the Eye-base?*—(No; e.g.,) *the Divine Eye and the Wisdom-eye are eyes, but they are not the Eye-base; the Eye-base is both, eye, as well as Eye-base.—Are the bases the Ear-base?"* Etc., etc.

B. PROCESS

The following hints will be of some help for the understanding of this chapter.

With regard to Person:—To all beings—in the long run of Saṁsāra—all the 12 bases once *did* arise. To beings in their last existence (before entering final Nirvāna), no base *will* arise in the future, but all bases *will* cease. To the Ariyas (s. above) in the Formless-world (*arūpa*), 10 bases (i.e. the 5 sense-organs and their objects) *will no more* arise, and *will no more* cease again in the future. To the Ariyas (Anāgāmins) of the Form-world, Nose, Tongue, Body, and their corresponding objects, will no more arise, and no more cease again in the future.

In this Yamaka, 'arises' and 'ceases' refer to *birth* and *death* in the present existence; 'arose' and 'ceased', to a *past existence*; 'will arise' and 'will cease', to a *future existence*.

With regard to Place:—In the Formless-world (*arūpa*), only two bases are found: the Mind-base and the Mind-object-base

(*manâyatana* and *dhammâyatana*). In the World of Unconscious Beings (*asañña-satta*), only the Rūpa-base (Eye-object) and the *corporeal* Mind-object-base are found. In the Form-world, 6 bases are found: Eye, Ear, Mind, and the corresponding objects. In the Sense-world all the 12 bases are found. (Cf. Vibh. II).

I am quoting here a few questions and answers, all picked out here and there:—

(Person)— (a) "*Does to* (every) *one to whom the Eye-base arises, also the Eye-object-base arise?—Yes.*—(b) *But, does to* (every) *one to whom the Eye-object-base arises, also the Eye-base arise?*—(No; e.g.,) *to those, who are reborn with rūpa, but without eye* (i. e. to the blind, as well as to the Unconscious Beings), *there arises the Eye-object-base* (*rūpâyatana*), *but not the Eye-base.*" Etc.

(a) "*Does to* (every) *one to whom the Nose-base arises, also the Eye-object-base arise?—Yes.*—(b) *But does to* (every) *one to whom the Eye-object-base arises, also the Nose-base arise?*—(No; e.g.,) *to those who are reborn with rūpa, but without eye, there arises the Eye-object-base, but not the Nose-base.*" Etc.

"*Does to* (every) *one to whom the Mind-object-base arises, also the Mind-base arise?*—(No; e.g.,) *to those who are reborn as Unconscious* (*acittaka*) *beings, there does arise the* (*corporeal*) *Mind-object-base* (*dhammâyatana*), *but not the Mind-base* (*manâyatana*)."

The Mind-object (*dhamma*), namely, may be a mere corporeal phenomenon (s. Vibh. II).

(Place)— (a) "*Wherever the Eye-base arises, does there also the Ear-base arise?—Yes.*—(b) *And wherever the Ear-base arises, does there also the Eye-base arise?—Yes.*"

"*Wherever the Eye-base arises, does there also the Nose-base arise?*—(No; e.g.,) *in the Form-sphere there arises the Eye-base, but the Nose-base does not arise.*"

"*To whomsoever the Eye-base did arise, did there also the Ear-base arise* (and conversely)?—*Yes.*"

(Person & Place)—"*To whomsoever, and wheresoever, the Mind-base did not arise, did there to him, and in that place, also the Eye-object-base not arise?*—(It is not so in every case, e.g.,) *to the Unconscious Beings* (*asañña-satta*), *there did not in that place the Mind-base arise, but the Eye-object-base* (s. above) *did arise; to the beings of the Pure Abodes* (*suddhâvāsa*), *however, there did in that world neither the Mind-base arise* (*in the past*), *nor the Eye-object-base.*"

(Person)—"*To whomsoever the Eye-base will arise, will there also arise to him the Nose-base* ?—(No ; e.g.,) *to those who, being reborn in the Form-sphere* (*rūpâvacara*), *will attain Nirvāna, to those the Eye-base will arise, but not the Nose base; to the others, however, both will arise, Eye-base, as well as Nose-base.*"

C. PENETRATION

Exactly the analogous method as in Khandha-Yamaka (C), but here with regard to Eye-base and Ear-base, namely —

"*Does* (every) *one who penetrates the Eye-base, also penetrate the Ear-base* (and conversely) ?—*Yes.*" Etc., etc.

The answers to the questions are exactly the same, as given in the Indriya-Yamaka (q. v.)

IV. DHĀTU-YAMAKA

(Pairs of questions on the 18 Elements)

In all the 3 sections (A,B,C), the 12 elements—eye, ear, nose, tongue, body, mind, and the 6 corresponding objects—are explained in exactly the same words as in Āyatana- (III), and Indriya-Yamaka (X). Eye-consciousness (*cakkhu-viññāṇa*) etc., and "Eye-consciousness-Element" (*cakkhu-viññāṇa-dhātu*) etc., are said to be absolutely identical terms.

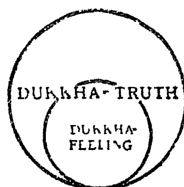
V. SACCA-YAMAKA

(Pairs of questions on the 4 noble Truths)

A. DELIMITATION OF TERMS

(a) "*Does* (everything which is called) *dukkha* (here, painful feeling), *refer to the Dukkha-Truth* (Truth of Suffering) ?—*Yes.*

(b) "*But does Dukkha-truth always refer to dukkha* (painful feeling) ?—(No; e. g.,) *excepting bodily and mental dukkha* (-feeling), *the remaining Dukkha-truth is Dukkha truth, but it is not dukkha* (painful feeling)."



"*Bodily and mental dukkha* (painful feeling), *however, is both, dukkha* (painful feeling), *as well as Dukkha-truth.*"

Dukkha-Truth, commonly called the Truth of Suffering, or misery, does not merely refer to actual painful feeling (here called *dukkha*), but teaches that, on account of the all-abiding law of impermanency and change, all the phenomena of existence, even the states of highest bliss and happiness, are unsatisfactory, and bear in themselves the seed of suffering and misery.

With regard to the 3 remaining Truths, it is said that the terms 'origin', 'cessation', and 'path', used in the texts, do not necessarily always refer to the 2nd, 3rd, and 4th Truth. With 'Origination-Truth' namely, according to the Abhidhamma, is only meant Craving (*taṇhā*), with 'Cessation-Truth' the cessation of Craving, with 'Path-Truth' the noble (*ariya*) Path leading to absolute Deliverance.

The method here followed is everywhere the same as in the Khandha-Yamaka.

B. PROCESS

(a) "*Does to* (every) *one to whom the Dukkha-truth arises, also the Origination-truth arise*?—(No; e.g.,) *to all those, who are being reborn, to them at the moment of arising of consciousness disconnected with 'craving'* (Origination-truth), *there arises the Dukkha-truth, but not the Origination-truth*; *at the appearance of craving, however, both do arise, the Dukkha-truth, as well as the Origination-truth.*

(b) "*But does to* (every) *one to whom the Origination-truth arises, also the Dukkha-truth arise*?—*Yes.*"

This is so for the reason that also Craving, together with all the other mental phenomena, is subject to the Dukkha-truth. The rest may be summed up as follows:—

In the Formless (*arūpa*) world, the Path-truth may obtain, but not the Dukkha-truth. Amongst the Unconscious Beings (*asañña-satta*), the Dukkha-truth is found, not the Origination- and Path-truth. In the worlds of the Four- and Five-group-beings, the Dukkha-, Origination-, and Path-truths do obtain. In the 4 Lower worlds (*apāya*), the Dukkha- and Origination-truth do obtain, but not the Path-truth.

The Cessation-truth (Nirvāna) is not mentioned in this chapter, as no arising or ceasing of the same is possible.

C. PENETRATION

(Present)— 1. "*Does he who penetrates the Dukkha-truth,* (at that moment) *overcome the Origination-truth* (and conversely)? —*Yes.*

2. "*Does he who does not penetrate the Dukkha-truth, also not overcome the Origination-truth* (and conversely)?—*No, he does not.*

(Past)— 3. "*Did he who penetrated the Dukkha-truth,* (at that moment) *overcome the Dukkha-truth* (and conversely)?—*Yes.*

4. "*Did he who did not penetrate the Dukkha-truth, also not overcome the Origination-truth* (and conversely)?—*No, he did not.*"

(Future)— 5-6. Here follows the positive and the negative pair of questions with regard to future. Then follows:

(Pres. and Past)— 7-8. "*Did he who penetrates* (now) *the Dukkha-truth,* (already) *overcome the Dukkha-truth?—No.*" Etc., etc.

Then, the same pair of questions—in the positive, as well as negative form—is repeated with regard to present and future; and then, with regard to past and future.

VI. SANKHĀRA-YAMAKA

(Pairs of questions on the 3 Formations)

"*There are three kinds of Formations: kāya-sankhāra* (here, 'body-formation'), *vacī-sankhāra* (here, 'speech-formation'), *citta-sankhāra* ('mind-formation', mental concomitant). *In- and-Out-breathing constitutes the kāya-sankhāra; Thought Conception (vitakka) and Discursive Thinking (vicāra), the vacī-sankhāra* (speech-formation *within the mind*); *perception and feeling, the citta-sankhāra. Excepting Thought-conception and Discursive Thinking, being vacī-sankhāra, all the phenomena combined with mind* (but not mind itself), *constitute the citta-sankhāra.*"

A. DELIMITATION OF TERMS

"*Is 'body' (kāya) the kāya-sankhāra?—No. Or, is kāya-sankhāra the body?—No. Is 'speech' (vacī) the vacī-sankhāra* (and conversely)? —*No. Is 'mind' (consciousness) the citta-sankhāra* (and conversely)? —*No.*

"*Is that which is not body, also not kāya-sankhāra?—kāya-sankhāra is not body, but it is kāya-sankhāra* (In- and Out-breathing). *Excepting body and kāya-sankhāra, that which remains is neither body, nor kāya-sankhāra.*"

The analogous answers apply also to the converse, as well as to *vacī-*, and *citta-sankhāra.* Then follow positive and negative questions, with regard to generals and individuals, etc., etc., just as in Khandha-Yamaka.

B. PROCESS

The contents of this chapter may be summed up in the following words:—

Kāya-sankhāra(=In- and Out-breathing) is found in the Sense-world, not in the Form- or Formless-world. It is found in the 1st, 2nd and 3rd Jhāna, not in the 4th Jhāna.

Vacī-sankhāra (=Thought Conception and Discursive Thinking) is found in the Sense-, Form-, and Formless-world, not amongst the Unconscious Beings. It obtains also in the 1st Jhāna (of the fourfold division), not in the other Jhānas.

Citta-sankhāra (=mental concomitants) are found in all the worlds, except that of the Unconscious Beings, and also in all the Jhānas.

Kāya-sankhāra (=breathing) does not obtain at the death-moment and rebirth-moment (conception). The 2 other *sankhāras* obtain at all times.

The method employed in this chapter is the usual one. The text begins thus:—

"*Does to* (every) *one to whom the kāya-sankhāra arises,* (at that time) *also the vacī-sankhāra arise?*—(No; e.g.,) *when to those to whom, in the absence of Thought-Conception and Discursive Thinking* (i. e. in the 2nd and 3rd Jhāna), *In- and Out-breathing arises, then there arises to them kāya-sankhāra, not vacī-sankhāra; when, however, to those who are abiding in the 1st Jhāna, or who are dwelling in the Sensuous-sphere, In- and Out-breathing arises, then both do arise, kāya-sankhāra, as well as vacī-sankhāra.*" Etc., etc.

C. PENETRATION

This chapter is throughout analogous with the corresponding chapter of the Khandha-Yamaka.

VII. ANUSAYA-YAMAKA

(Pairs of questions on the 7 Biases)

There are 7 Biases:—(1) the Bias of Sensual Craving (*kāma-rāgânusaya*), (2) of Anger (*paṭighânusaya*), (3) of Conceit (*mānânusaya*), (4) of Erroneous Opinion (*diṭṭhânusaya*), (5) of Scepticism (*vicikicchânusaya*), (6) of Craving for Existence (*bhava-rāgânusaya*), (7) of Ignorance (*avijjânusaya*).

This Yamaka follows a different method of treatment. It is divided into 7 chapters (*vāra*), each consisting of a positive, and a negative section namely :—

(I) The 'Biases' (*anusaya-vāra*)
(II) 'Possessed of Biases' (*sânusaya-v.*)
(III) 'Abandoning' the Biases (*pahāna-v.*)
(IV) 'Penetration' (*pariññā-v.*)
(V) Biases 'Abandoned' (*pahīna-v.*)
(VI) 'Arising' of Biases (*uppajjana-v.*)
(VII) The Biases in the various 'Spheres of existence' (*dhātu-v.*)

(I) The Biases

This chapter is preceded by the following explanatory notes on the objects, or places of origin, of the 7 Biases :—

(1) "*Where does the Bias of Sensuous Craving adhere?—To the 2 feelings* (pleasant and indifferent) *of the Sensuous-sphere.*

(2) "*Where anger?—To painful* (bodily or mental) *feeling.*

(3) "*Where Conceit?—To the 2 feelings of the Sensuous-sphere* (s. 1.), *and of the Form- and Formless-sphere.*

(4) "*Where Erroneous Opinion?—To all phenomena included in the Existence-group* (*sakkāya*).

(5) "*Where Scepticism?*—(Answer as in 4).

(6) "*Where Craving for Existence?—To the Form- and Formless-sphere.*

(7) "*Where Ignorance?*—(Answer as in 4)".

(Positive) :—

(Person)—

Here the following facts should be remembered :—The Sotapans and Sakadāgāmins have still 5 Biases (i. e. 1, 2, 3, 6, 7), the Anāgāmins 3 (i.e. 3, 6, 7), the Arahats none. The questions begin thus :—

(1 with 2) (a) "*Does to*(every) *one to whom the Bias of Sensuous Craving adheres, also the Bias of Anger adhere?—Yes.* (b) *And does to* (every) *one to whom the Bias of Anger adheres, also the Bias of Sensuous Craving adhere?—Yes.*"

(1 with 3) (a) "*Does to* (every) *one to whom the Bias of Sensuous Craving adheres, also the Bias of Conceit adhere?—Yes.* (b) *But, does to* (every) *one to whom the Bias of Conceit adheres, also the Bias of Sensuous Craving adhere?*—(No; e.g.,) *to the*

Anāgāmin, Conceit does adhere, but not Sensuous Craving: to three individuals (Worldling, Sotapan, Sakadāgāmin) *both do adhere, Sensuous Craving, as well as Conceit.*"

(1 with 4) (a) "*Does to* (every) *one to whom the Bias of Sensuous Craving adheres, also the Bias of Erroneous Opinion adhere*—(No; e.g.,) *to 2 individuals* (Sotapan, Sakadāgāmin) *Sensuous Craving does adhere, but not Erroneous Opinion; to the Worldling, however, both do adhere, Sensuous Craving, as well as Erroneous Opinion.*" (b) (This converse question is answered in the affirmative).

Now are following pairs of questions regarding: 1 with 5; 1 with 6; 1 with 7; thereafter, 2 with 3; 2, with 4 and 5; 2, with 6 and 7; then, 3, with 4 and 5; 3, with 6 and 7; then, 4 with 5;4, with 6 and 7; 5, with 6 and 7; 6 with 7; then, 1 and 3, with 3; 1 and 2, with 4 and 5; 1 and 2, with 6 and 7; 1-3, with 4 and 5; 1-3, with 6 and 7; 1-4, with 5; 1-4, with 6 and 7; 1-5, with 6 and 7; 1-6, with 7. Example:—

(1-5, with 6 and 7) "*To whomsoever Sensuous Craving, Anger, Conceit, Erroneous Opinion, and Scepticism adhere, do there also Craving for Existence, and Ignorance, adhere?—Yes.*"

(Place)—

All the 7 Biases obtain in the Sense -, Form -, and Formless sphere, except in the Pure Abodes (*suddhâvāsa*). Consciousness connected with *Anger*, does not obtain in the Form- and Formless-world, though, according to Ledi Sayadaw, Anger still exists there (in a dormant state?). In the world of Unconscious Beings (asañña-satta), the Biases do not actually (but in a dormant state) exist, as there is no mental life.—Cf. Kathā-Vatthu, 86, 105, 136, 137.

The method is exactly the same as above (for Person), e.g.:—

"*Where* (in which place) *the bias of Sensuous Craving adheres, does there also the bias of Anger adhere?—No.*" (See beginning of this chapter). Etc., etc.

(Person and Place)—

(1, with 4 and 5) "*To whomsoever, and wheresoever, the bias of Sensuous Craving adheres, does there adhere to him, and there, also the bias of Erroneous Opinion, and Scepticism?*—(No; e.g.,) *in 2 individuals* (Sotapan and Sakadāgāmin), *the Sensuous Craving adheres to the two feelings in the Sensuous-sphere, but not so the bias of Erroneous Opinion* (as it is already overcome in both); *in the Worldling, however, both do adhere to the 2 feelings in the Sensuous-sphere, Sensuous Craving, as well as Erroneous Opinion.*" Etc., etc.

(Negative):—

The negative questions follow the same method as above. They begin thus:

"*To whomsoever the bias of Sensuous Craving does not adhere, does there to him also not the bias of Anger adhere?*" Etc., etc.

(II) Possessed of Biases

This Chapter is analogous to the preceding one. It begins thus:—

"*Is* (every) *one who is possessed of the bias of Sensuous Craving, also possessed of the bias of Anger?*" Etc., etc.

The negative questions begin thus:—

"*Is* (every) *one who is free from the bias of Sensuous Craving, also free from the bias of Anger?*" Etc., etc.

(III) Abandoning the Biases

(1 with 2) "*Does* (every) *one who abandons the bias of Sensuous Craving, also* (*at that moment*) *abandon the bias of Anger* (and conversely)?—*Yes.*"

(1 with 3) "*Does* (every) *one who abandons the bias of Sensuous Craving, also abandon the bias of Conceit?*—(No;) *he abandons only that Conceit, which is connected therewith* (but not the Conceit connected with the Form- or Formless-sphere)."

(IV) Penetration

"*Does he who penetrates the bias of Sensuous Craving, also penetrate the bias of Anger* (and conversely)?—*Yes.*" Etc., etc.

(V) Biases Abandoned

"*Is in one in whom the bias of Sensuous Craving is abandoned,, also the bias of Anger abandoned* (and conversely)?—*Yes.*" Etc., etc.

(VI) Arising of Biases.

"*Does in one in whom the bias of Sensuous Craving arises, also the bias of Anger arise* (and conversely)?—*Yes.*" Etc., etc.

(VII) The Biases in the various Spheres of Existence

"*To one who, after passing away from the Sensuous-sphere, is reborn in the Sensuous-sphere* (or, *Form-sphere*—or, *Formless-sphere*—or, *not in the Sensuous-sphere*—or, *not in the Form-sphere*, etc.), *how many biases do there arise, how many do not, how many are cut off?*"

The answers to these questions are all absolutely identical with one another, e.g.:—

"One who, after passing away from the Sensuous-sphere (or, Form-sphere, etc.), *is reborn in the Sensuous-sphere* (etc.), *may have 7 biases* (i. e. the worldling), *or 5 biases* (i. e. the Sotapan and Sakadāgāmin), *or* 3 *biases* (the Anāgāmin); *but he may* (at that moment) *not be free from all of them."* Cf. (1).

VIII. CITTA-YAMAKA

(Pairs of questions on Consciousness)

This Yamaka is deficient in sections A and C, and thus consists only of B, i.e. the Process of Consciousness, which here somewhat deviates from the usual method, and appears rather confused in its arrangement. It is, further, the only Yamaka, in which B begins with an Enumeration of questions (*uddesa-vāra*).

To understand the answers to the questions, the following facts should be kept in mind: –

To those who have reached the Cessation of Consciousness (*nirodha-samāpatti*), as well as to the Unconscious Beings (*asañña-satta*), Consciousness does not arise, and is not arisen, and does not cease (as it does not exist in such a state); it *arose* at the moment before its breaking off (before reaching the unconscious state), and it *will arise* (again in the future), etc.

With regard to time, we should keep in mind these facts:— *Past* consciousness does not arise (now), is not arising, is not arisen, will not arise, but it *did* once *arise*; it does not cease (now), is not ceasing (now), will not cease (in the future), but it *did cease*, is ceased.

Future consciousness did not arise, is not arisen, does not arise, is not arising, but it *will arise*; it does not cease (now)...but it *will cease.*

Present consciousness did not arise.. but it *arises* (now), is arising, is arisen; it does not cease (now)...but it *will cease.*

(a) *"To whomsoever Consciousness arises, and not ceases* (at that very moment), *will there to him Consciousness cease* (afterwards), *and will no more arise?*—(No, only) *at the arising of final Consciousness* (before the death of the Arahat), *consciousness to such a person arises, does not cease* (at that very moment of arising!), *but will cease* (the next moment),

and will no more arise; at the arising of consciousness in other persons, however, consciousness does a r i s e, *does not cease* (at that moment), *but* w i l l *cease, and* w i l l *arise again*—(b) *But to whom consciousness* w i l l *cease, no more arise,* d o e s *there to him* (at that very moment) *consciousness arise, and does it not cease?—It* d o e s *arise, does not cease.*"

With this last sentence I really had to paraphrase the single Pali word *āmantā*, 'yes', which affirms here both the preceding negative and positive question, and thus could not be rendered in another way.

In the 2nd pair of questions, the positive and negative forms ot the verbs are reversed.

Thereafter follow pairs of questions with regard to past, future present, etc., with all the possible permutations, namely:-

"*To one to whom consciousness arises* (—or, *arose—is arising—is arisen—ceases—ceased—is ceasing—is ceased*), *is there to him consciousness arisen* (*—or,* d i d *it arise—*w i l l *it arise—* d o e s *it cease—*d i d *it cease—*w i l l *it cease, etc.*)?" *Etc., etc.*

Thereafter, the foregoing method is applied—but only indicated by catch-words—to lustful, hateful, deluded, collected, sublime consciousness, etc., to stirred up and unstirred consciousness.

IX. DHAMMA-YAMAKA

(Pairs of questions on the term *dhamma*, 'phenomenon')

This Yamaka consists of the 2 great sections A & B, thus being deficient in C.

Here we have to remember that, 'in the absolute sense', there does not exist any living entity, such as we call man, woman, animal, celestial being, etc., but that there are only processes of mental and bodily 'phenomena' (*dhamma*), ever arising and passing away. Hence, it is equally wrong to speak, in the absolute sense, of good or bad 'men' etc., since all qualities do only refer to phenomena, not to living entities.

All those phenomena, a full explanation of which is given in the Dhammasangaṇī, are, according to their karmical value, divided into wholesome, unwholesome, and neutral phenomena.

A. DELIMITATION OF TERMS

The treatment here is exactly the same as in Khandha-Yamaka:—

(a) "*Does* (everything which is called) *'wholesome' refer to wholesome phenomena?—Yes.* (b) *And are* (all) *wholesome phenomena termed 'wholesome'?—Yes.*"

The analogous questions are repeated for 'unwholesome' and 'neutral.'

(a) "*Is* (everything which is) *not wholesome, also not a wholesome phenomenon?—No, it is not a wholesome phenomenon.* (b) *And are all not wholesome phenomena, not wholesome?—No, they are not wholesome.*"

Similar with unwholesome and neutral.

Etc., etc.

B. PROCESS

This section consists of the 3 usual chapters on: Origination Cessation, Origination and Cessation. Here we may mention:—

Nowhere do wholesome phenomena, in one and the same moment, arise together with unwholesome phenomena. In the Formless world, wholesome, or unwholesome phenomena, never arise together with neutral phenomena. In the 5 group-existence, wholesome, or unwholesome phenomena, may arise together with neutral phenomena. (Cf. Paṭṭh.)

To those who have entered the Unconscious State (*nirodha-samāpatti*), and to the Unconscious Beings (*asañña-satta*), only neutral (corporeal) phenomena do exist. In all the other worlds, wholesome, unwholesome, and neutral phenomena, may arise.

The answers to the questions are to a great deal quite obvious, or can be inferred from the above remarks. They begin thus:—

(Person)—

1. "*To whom*	*wholesome*	[*phenomena*	*arise, do there also*]	*unwhol. ph.*	*arise*	(& conversely)	?
2.	,	*unwhol.*	[,,]	*neutral*	,,	,,	?
3.	,,	*unwhol.*	[,,]	*neutral*	,,	,,	?

(Place)—

1-3. *Where*	,,	[,,]	,,	,,	,,	?

(Pers. & Place)

1-3. *To whom, and where,*	,,	[,,]	,,	,,	,,	?"

Hereafter, the above questions are repeated in the negative:—

"*To whom wholesome phenomena do not arise, do there also no unwholesome phenomena arise?*" Etc., etc.

Then follow the questions—first in the positive, then in the negative—with regard to past, future, etc.; then, the corresponding questions on Cessation, and Origination & Cessation.

X INDRIYA - YAMAKA

(Pairs of questions on the 22 Faculties)

This last Yamaka is by far the longest of all. It consists of the 3 great sections (A, B, C), and their sub-divisions, with exactly the same logical treatment as in Khandha-Yamaka. It begins with the enumeration of the 22 Faculties (s. Vibh. V).

A. DELIMITATION OF TERMS

(1-6) "*Is* (everything which is called) '*eye*', *the Eye-Faculty*?" Etc.

The six sense-organs are explained in exactly the same words as in Āyatana-Yamaka.

(7) "*Is* (that which is called) '*female*', *the Femininity-Faculty* (& conversely)?—*No*."

(8) "*Or* '*male*,' *the Virility-Faculty* (& conversely)?—*No*."

(9) "*Is* (that which is called) '*life*', *the Life Faculty* (& conversely)?—*Yes*."

The last two terms are identical. Also 'bodily pleasure,' 'bodily pain,' 'joy', and 'sadness', are identical with the Faculties (10-13) of the same name.

(14) "*Does* (everything which is called) *Upekkhā, designate the* (sensuous) *Indifference-Faculty* (*upekkhindriya*)?—(No; e.g.,) *excepting the Indifference-Faculty, all those other forms of Upekkhā, are Upekkhā, but they do not designate the Indifference-Faculty; the Indifference-Faculty, however, is both, Upekkhā, as well as Indifference-Faculty*."

The term '*Upekkhā*', besides being a name for mere indifferent feeling (*upekkhā-vedanā = adukkha-m-asukhā vedanā, included in the vedanā-kkhandha*), may also designate 'Equanimity' of Mind, which is a high ethical quality and, as *tatramajjhattatā*, included in the Sankhāra-kkhandha.

(15-22) The two terms in each of these questions are said to be identical.

With regard to the term '*aññātāvin*' ('one who has understood', or 'having understood'), however, Ledi Sayadaw is of the opinion that, being a mere vohāra-term, it is not identical with the term *aññātāv-indriya*. The other paragraphs follow the usual method.

B. PROCESS

The 3 supramundane Faculties (20-22) do not find a place in this chapter. About the others, one has to keep the following facts in mind:—

The *Femininity*- and *Virility*-Faculties are found only in the Sensuous plane, not in the Form- and Formless-plane. They are, however, not found with hermaphrodites.

The *Life*-Faculty is either physical, or mental. The *physical* life-faculty (*rūpa-jīvitindriya*) does not obtain in the Formless-plane, whilst in the plane of the Unconscious Beings (*asañña-satta*) only the *physical* life-faculty is found. In the plane of the Five-group beings, both kinds are found.

The *Joy*-Faculty is found in the happy planes of sensuous existence (i. e. men, and heavenly beings in the sensuous sphere) and also at the moment of rebirth, and death, in the 9 lower Brahma-planes.

The *Indifference*-Faculty is found in all the planes, except that of the Unconscious Beings (*asañña-satta*).

Of the 5 ethical faculties (15-19), the *Wisdom*-Faculty obtains in death- and rebirth-consciousness accompanied by knowledge; the faculties: *Faith, Attentiveness, Energy,* and *Concentration,* in death- and rebirth-consciousness accompanied by lofty root-conditions.

The questions and answers relating to the process of the 6 sense-organs, are exactly the same as in *Āyatana-Yamaka.*

(Person)—

"*To one to whom the Femininity-Faculty arises, does there also the Virility-Faculty arise* (& conversely)?—*No.*

"*To one to whom the Femininity-Faculty arises, does there also the Life-Faculty arise?—the Joy-Faculty?" Etc., etc.*

Hereafter follow identical paragraphs on the Virility-Faculty, on the Life-Faculty, etc., etc , up to the Wisdom-Faculty.

(Place)—

"*Wherever the Eye-Faculty arises, does there also arise the Ear-Faculty* (& conversely)?—*the Nose Faculty?"* (etc., up to Wisdom-Faculty).

The same procedure is then repeated with regard to all the remaining faculties, one after the other. Then, the whole questions are asked again—first in the positive, then in the negative—with regard to past, future, etc. Thereafter follows a similar chapter on Origination and Cessation.

C. PENETRATION

In order to get a fair idea of the kind of answers to all the innumerable, and often rather captious and sophistically sounding, questions of this chapter, the following hints may be of some help:—

All individuals are divided into the following classes:—

1. Attainer of Sotapan-Path; develops '*Anaññātañ-ñassāmi*'-Faculty.
2. ,, ,, ,, -Fruition.
3. ,, ,, Sakadāgāmi-Path; develops '*Aññā*'-Faculty.
4. ,, ,, ,, –Fruition.
5. ,, ,, Anāgāmi-Path; develops '*Aññā*'-Faculty, and overcomes Sadness-Faculty.
6. ,, ,, ,, –Fruition.
7. ,, ,,Arahat-Path; develops '*Aññā*'-Faculty, and penetrates the Eye-Faculty.
8. ,, ,, ,, -Fruition; develops the '*Aññātāvi*'-Faculty.
9. The Arahat (after realizing the fruit of Arahatship).
10. The Worldling.

On *aññindriya* cf. Vibh. V.

Now, the Arahat (9) does not, and will not, penetrate the Eye-Faculty, does and will not overcome the Sadness-Faculty, not develop the 3 supra-mundane faculties (20-22), but he *did* accomplish all these things already.

The Attainer of Arahat-Fruition (8) *does*, at that moment (of attaining), realize the *Aññātāvi*-Faculty, but did not do so before, nor will he do so afterwards. He does not at that moment, and will not in the future, overcome the Sadness-Faculty, but *did* so already before (at the Anāgāmi-Path).

The Attainer of the Arahat-Path (7) *does*, at that moment (of attaining), develop the '*Aññā*'-Faculty, and penetrate the Eye-Faculty, but he did not do so before, nor will he do so in future. He did not, and does not yet (at that moment), realize the '*Aññātāvi*'-Faculty; but he *will* do so (immediately afterwards, i. e. at attaining the Arahat-Fruition).

The Worldling(10)who will attain the Paths, did not, and does not, yet accomplish all the above things, but he *will* do so in future.

Of the 5 Sense-Faculties to be penetrated, only the Eye-Faculty is here mentioned, apparently by way of example. Of the 5 feeling-faculties, only the Sadness-Faculty (mental pain) is mentioned, as it is the only kind of feeling, which can, and should be overcome.

'Penetrating' really points to the 1st Truth, i.e. that everything is subject to suffering; 'overcoming', to the 2nd Truth,

the Origin of suffering; 'realizing', to the 3rd Truth, Nibbāna, the cessation of suffering; 'developing', to the 4th Truth, the noble (*ariya*) path leading to the cessation of suffering.

"*He* (7) *who penetrates the Eye-Faculty*,
does he overcome the Sadness-Faculty * (& conversely)?—*No*.
,, ,, ,, ,, *Ear-Faculty* (up to the 20th Faculty)?
does he develop the 20*th Faculty* (etc.)? ....
,, ,, ,, ,, *Aññā-Faculty?*— *Yes*.
(& conversely?)—(Not everyone; e.g.,) 2 *individuals* (Sakadāgāmin & Anāg.) *develop the Aññā*-Faculty, *but do not penetrate the Eye-Faculty*; *the Attainer of the highest path* (7), *however, develops the Aññā-Faculty, and also penetrates the Eye-Faculty*.
does he realize the Aññātāvi-Faculty (& conversely)?—*No* (s.8)."

"*He* (5) *who overcomes the Sadness-Faculty*,
does he develop the 20*th Faculty* (& conversely)?—*No*.
,, ,, ,, ,, *Aññā-Faculty?*— *Yes*.
(& conversely)?— (No, not everyone; e.g.,) *the Attainer of the Sakadāgāmi-Path develops Aññā, but does not overcome the Sadness-Faculty*; *the Attainer of the Anāgāmi-Path, however, develops Aññā, and he overcomes the Sadness-Faculty*.
does he realize the Aññātāvi-Faculty (& conversely)?—*No*."

"*He* (1) *who develops the Anaññātañ-ñassāmi-Faculty*,
does he develop the Aññā-Faculty (& conversely)?—*No*.
,, ,, *realize the Aññātāvi-Faculty* (& conversely)?—*No*."

"*He* (3) *who develops the Aññā-Faculty, does he realize the Aññātāvi-Faculty* (& conversely)?—*No*."

Hereafter, exactly the same questions as above are repeated in the negative, followed by the identical positive and negative questions with regard to past, to future, to present and past ("He who *does* penetrate the Eye-Faculty, *did* he overcome the Sadness-Faculty?" etc.), to present and future ("He who *does* penetrate the Eye-Fac., *will* he overcome the Sadness-Fac.?" etc.), to past and future ("He who *did* penetrate the Eye-Fac., *will* he overcome the Sadness-Fac.?" etc.)

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* i.e. "he who is just in the act of penetrating the Eye-Faculty, is he, just at that very moment, overcoming the Sadness-Faculty?" (s. 5).

VII

PAṬṬHANA

"The Book of Origination"

PRELIMINARY REMARKS

This gigantic and most important last work of the Abhidhamma-Piṭaka deals with the conditionality and dependent nature of all the manifold corporeal and mental phenomena of existence, which in their combinations are known by the conventional names of 'I', 'person', 'world', etc., but which in the ultimate sense are only just these passing phenomena, nothing more. Hence, this work proves a most complete and detailed elucidation of the Paṭicca-Samuppāda, or Dependent Origination (s. Appendix), though here the phenomena are not arranged according to the 12 links of the Paṭicca-Samuppāda, but with reference to the 24 paccayas, or conditions, as will be seen later on.

As already remarked in the Introduction with regard to the Abhidhamma in general, does this work, too, not provide with any entirely fresh piece of information, but merely gives the already known doctrines a more systematical, and more philosophic form.

The complete text of the work in the Siamese Tipiṭaka edition comprises 6 vols. of altogether 3,120 pp., whilst the extract in the Pāli Text Society's edition contains only 549 pp. The introduction consists of an enumeration and explanation of the just mentioned 24 conditions, on which all the manifold phenomena of existence are dependent, whilst the main portion of the work, in which those 24 conditions are, in each smallest section, in due order applied to the origination of the phenomena, is divided into 4 great divisions, namely:—

A. ANULOMA-PAṬṬHĀNA, Origination according to the Positive Method.

B. PACCANIYA-PAṬṬHĀNA, „ „ „ Negative Method.

C. ANULOMA-PACCANIYA-PAṬṬHĀNA, Origination acc. to the Positive-Negative Method.

D. PACCANIYA-ANULOMA-PATTHĀNA, Origination acc. to the Negative-Positive Method.

The way of treatment followed in each of these great divisions is throughout identical. Thus, in each of the 4 divisions, the respective method is applied in a sixfold way, namely with regard to the:

I. Origination of Triads (Tika-Paṭṭhāna)
II. Origination of Duads (Duka-Paṭṭhāna)
III. Origination of Duads and Triads combined (Duka-Tika-Paṭṭhāna)
IV. Origination of Triads and Duads combined (Tika-Duka-Paṭṭhāna)
V. Origination of Triads and Triads combined (Tika-Tika-Paṭṭhāna)
VI. Origination of Duads and Duads combined (Duka-Duka-Paṭṭhāna)

The number of such Triads, or threefold groups of phenomena, or qualities (e.g., wholesome, unwholesome, neutral), treated is 22, whilst the Duads, or twofold groups, number 89. Thus, I. forms 22 chapters, II. forms 89 chapters, etc. Each of these chapters, again, is divided into a number of identical sub-chapters, or vāra. Each such sub-chapter, again, forms 4 smaller sections, brought about by that 4 fold method to which, as shown above, the entire work owes its 4 great divisions, namely the positive method, the negative method, the positive-negative method, and the negative-positive method.

Finally, each of these 4 smaller divisions, everywhere throughout the whole work, is again divided into §§ corresponding with the 24 conditions.

This is, in short, the summary contents of the whole work:—

INTRODUCTION:
Enumeration and Explanation of the 24 Conditions ..... (vol. 1)

A. POSITIVE METHOD

I. ORIGINATION OF TRIADS (TIKA-PAṬṬHĀNA)

1. The Triad 'wholesome etc.' (Kusala-tika)
   (1) Chapter on being 'dependent' (paṭicca-vāra)

Questions:

(a) positive method
(b) negative method
(c) positive-negative method
(d) negative-positive method

Explanations:

(a) positive method
(b) negative method
(c) positive-negative method
(d) negative-positive method

(Each of the 4 methods is, in due order, applied to the 24 conditions, and thus forms a corresponding number of §§. The question-section is found only in this first chapter).

(2) Chapter on being 'co nascent' (sahajāta-vāra)
(3) Chapter on being 'conditioned' (paccaya vāra)
(4) Chapter on being 'supported' (nissaya-vāra)
(5) Chapter of being 'mixed up' (saṁsaṭṭha-vāra)
(6) Chapter on being 'associated' (sampayutta-vāra)
(7) Chapter on 'Investigations' (pañha-vāra)

(Each of these chapters has the same division as 1).

2. The Triad of feelings (Vedanā-ttika)
3. The Triad 'karmically resultant, etc.' (Vipāka-ttika)
4. The Triad 'corporeality grasped, etc.' (Upādiṇṇa-ttika)
5. The Triad 'corrupted, etc.' (Sankiliṭṭha-ttika)
6. The Triad 'Thought-conception, etc.' (Vitakka-ttika) ... .(Vol. 2)

(etc., altogether 22 such chapters, each with the same divisions as 1).

II. ORIGINATION OF DUADS (DUKA-PAṬṬHĀNA)... ....(Vol. 3 & 4)

1. The Duad 'root and not-root' (Hetu-duka)
2. The Duad 'accompanied by root, and unaccompanied by root' (Sahetuka-duka)

(etc. altogether 89 such chapters).

III. ORIGINATION OF DUADS and TRIADS COMBINED (DUKA-TIKA-PAṬṬHĀNA) ....(Vol. 5)

(with 132 chapters).

IV. ORIGINATION OF TRIADS and DUADS COMBINED (TIKA-DUKA-PAṬṬHĀNA)

(with 94 chapters).

V. ORIGINATION OF TRIADS and TRIADS COMBINED (TIKA-TIKA-PAṬṬHĀNA)
(with 42 chapters).

VI. ORIGINATION OF DUADS and DUADS COMBINED (DUKA-DUKA-PAṬṬHĀNA)
(with 48 chapters).

(II-VI have each the same divisions, and subdivisions, as I).

B. NEGATIVE METHOD ....(Vol. 6)

C. POSITIVE-NEGATIVE METHOD

D. NEGATIVE-POSITIVE METHOD

(B. C, and D have each the same divisions and subdivisions as A)

Thus, A comprises 5 volumes, whilst B, C, and D are, in a condensed form, contained in the 6th, and last volume. If the subjects of this second (B), third (C) and fourth (D) Paṭṭhāna had been treated with the same copiousness as the first one, the text in the Siamese edition would contain not less then 14,000 pp.

Before entering into a discussion of the contents of the main part of the work, I am giving the reader a full translation of that so very important introductory chapter, here and there interspersed, partly with my own explanations, partly with quotations taken from the Commentary, or other parts of the work. This introduction, as already stated above, consists of the enumeration, and subsequent explanation, of the 24 Conditions (*paccaya*),upon which all the corporeal and mental phenomena are dependent, and which are applied to the existence, or origination, of all the various phenomena treated in our present work.

INTRODUCTION
THE 24 CONDITIONS, OR PACCAYA

1.	Root condition	...	Hetu-paccaya
2.	Object ,,	...	Ārammaṇa paccaya
3.	Predominance condition	...	Adhipati ,,
4.	Proximity ,,	...	Anantara ,,
5.	Contiguity ,,	...	Samanantara ,,
6.	Co-Nascence ,,	...	Saha-Jāta ,,
7.	Mutuality ,,	...	Añña-m-añña ,,
8.	Support ,,	...	Nissaya ,,
9.	Decisive-Support ,,	...	Upanissaya ,,
10.	Pre-Nascence ,,	...	Pure-Jāta ,,

11.	Post-Nascence	,,	...	Pacchā-Jāta ,,
12.	Frequency	,,	...	Āsevana ,,
13.	Karma	,,	...	Kamma ,,
14.	Karma-Result	,,	...	Vipāka ,,
15.	Nutriment	,,	...	Āhāra ,,
16.	Faculty	,,	...	Indriya ,,
17.	Jhāna	,,	...	Jhāna ,,
18.	Path	,,	...	Magga ,,
19.	Association	,,	...	Sampayutta ,,
20.	Dissociation	,,	...	Vippayutta ,,
21.	Presence	,,	..	Atthi ,,
22.	Absence	,,	...	Natthi ,,
23.	Disappearance	,,	...	Vigata ,,
24.	Non-Disappearance	condition	...	Avigata ,,

These 24 conditions do not necessarily exclude one another, as we shall see later on. Some are even fully identical with each other. All these 24 conditions, according to the Abhidhammattha-Sangaha, may be reduced to only four, namely: Object (2), Decisive Support (9), Karma (13), and Presence (21).

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§ 1. Root-condition: *Hetu-paccaya.*

In the Sutta, the term *hetu* is very vaguely used, mostly in the general sense of 'condition', sometimes as 'cause', whilst as Abhidhamma term it is restricted to the so-called 'roots,' or *mūla*, i.e. Greed, Hatred, Delusion, Non-Greed, Non-Hatred, Non-Delusion (*lobha, dosa, moha, alobha, adosa, amoha*), of which the first 3 are karmically 'unwholesome' (*akusala*), whilst the latter 3 may be either karmically 'wholesome' (*kusala*), or karmically 'neutral' (*avyākata*). (Cf. Yam. *i*, Dhs. III).

In the Commentary it is said that paccaya (*pati* + V_i, 'to go back to', to depend on) has the same meaning as *hetu* (as used in the Sutta), *kāraṇa* (reason), *nidāna* and *sambhava* (origin), and that *hetu-paccaya* thus comes to mean 'a phenomenon aiding in the sense of a root'. Just as a tree rests on its roots, and cannot exist without them, so also is the existence of all wholesome and unwholesome phenomena entirely dependent on the *simultaneity*, and *presence* of their respective roots, and cannot exist in their absence. It is said:

"*The roots are to those phenomena which are associated with roots, as well as to the corporeal phenomena* (e.g., bodily intimation; s.Dhs.II) *produced thereby, a condition by way of root.*"

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§ 2. Object-condition: *Ārammaṇa-paccaya.*

The 6 objects (*ārammaṇa*, lit. 'props,' or supports)—i.e. visible object, sound, odour, sapid, tangible object, mind-object, past, present, or future—are to the 6 kinds of consciousness (seeing, hearing, etc.) a condition, without which the latter never could arise, and on which they are necessarily dependent. As it is said:

"*The visible object base* (*rūpâyatana*; s. Vibh.II) *is to the element 'eye-consciousness', and to the phenomena associated therewith* (perception, feeling, mental formations; s. Paṭicca-vāra of Kusala-ttika, § 4-5.), *a condition by way of object.* (Analogously with sound, smell, etc.). *These* 5 *are to the 'Mind-Element'* (*mano-dhātu*; s. Vibh. III), *and to the phenomena associated therewith, a condition by way of object. All Mind-objects are to the 'Mind-consciousness-Element'* (*mano-viññāṇa-dhātu*), *and to the phenomena associated therewith, a condition by way of object. All those phenomena* (past, present, or future), *dependent on which any other phenomena, as consciousness and mental concomitants, do arise, are to these latter phenomena a condition by way of object.*"

On the 6 bases s. Vibh II, on the elements ib. III.

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§ 3. Predominance-condition: *Adhipati-paccaya.*

There are 4 predominant factors: concentrated Resolve (*chanda*), concentrated Energy (*viriya*), concentrated Consciousness (*viññāṇa*), concentrated Investigation (*vīmaṁsā*).

The Commentary says: "The Predominance-condition consists in a phenomenon aiding (other *simultaneously arising* phenomena) by its predominance."

"*Predominance of Resolve is to those phenomena associated therewith, as well as to those thereby produced corporeal phenomena, a condition by way of predominance. Thus it is in an analogous way with the predominance of Energy, Consciousness, and Investigation. Whenever such phenomena, as consciousness and mental concomitants, are arising, by giving preponderance to one* (of the 4) *phenomena, then this phenomenon is to the other phenomena a condition by way of Predominance.*"

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§ 4. Proximity-condition: *Anantara-paccaya.*

Commentary: "Proximity-condition consists in a phenomenon which is aiding (other *immediately following* phenomena) by its proximity."

" *The element 'Eye-consciousness', and the phenomena associated therewith, are to the* (immediately following karma-resultant) *Mind-Element* (*mano-dhātu*), *and to the phenomena associated therewith, a condition by way of proximity*; *and the Mind-element, and the phenomena associated therewith, are to the* (immediately following) '*Mind-consciousness-Element*' (*mano-viññāṇa-dhātu*), *and to the phenomena associated therewith, a condition by way of proximity*. (Cf. Vibh. III).

"*Each* (immediately) *preceding wholesome* (*kusala*) *phenomenon is to each* (immediately) *succeeding wholesome phenomenon a condition by way of proximity.*"

With the wholesome phenomena, according to the Commentary, are here meant the 7 wholesome 'Impulsive' (*javana*) moments, of which each preceding one is the condition to each succeeding one. (See Vibh. III, note).

" *Any preceding wholesome phenomenon is to any succeeding karmically neutral* (*avyākata*) *phenomenon, a condition by way of proximity.*"

With the neutral phenomenon, according to the scholiasts, is here meant the Registering consciousness, or Sub-consciousness (s Vibh. III), following immediately upon the last wholesome Impulsive moment.

" *Any preceding unwholesome* (*akusala*) *phenomenon is to any* (immediately) *succeeding unwholesome* (*javana*)...*to any succeeding neutral phenomenon* (Registering moment) *a condition by way of proximity.*"

" *Any preceding neutral phenomenon is to any succeeding neutral phenomenon a condition by way of proximity.*"

" *Any preceding neutral phenomenon* (Deciding, or adverting at the mind-door) *is to any succeeding wholesome......unwholesome phenomenon* (*javana*) *a condition by way of proximity.*"

These wholesome and unwholesome phenomena refer to the first Impulsive (*javana*) moment, which is preceded by the (karmically neutral) Advertence to the Threshold of the Mind (*mano- dvārâvajjana*).

It must here be borne in mind that only the Impulsive moments (*javana*) are karmically 'wholesome' (*kusala*), or 'unwholesome' (*akusala*), whilst all the other stages in the process of one single unit of consciousness, are karmically 'neutral', i.e. either karma-results (*vipāka*), or mere 'functional' (*kriyā*) elements, as 'Advertence' (*āvajjana*) to the object at the Sense-door (70), and at the Mind-door (71). Cf. Vibh. III.

"All those phenomena, in proximity to which any other phenomena, as consciousness and mental concomitants, are arising, all those phenomena are to these latter phenomena a condition by way of proximity."

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§ 5. Contiguity-condition: *Samanantara-paccaya.*

This condition is absolutely identical with the foregoing one, and only different in name. Hence, the text is simply a repetition of the former paragraph.

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§ 6. Co-Nascence-condition: *Saha-Jāta-paccaya.*

This condition refers to such phenomena which arise simultaneously with certain other phenomena, to the presence of which latter they therefore are an indispensable condition by way of Co-Nascence.

"*The 4 mental groups* (perception, feeling, mental formations, consciousness) *are 'one to another'* (*añña-m-añña*) *a condition by way of co-nascence, or simultaneous arising. Thus are the four physical elements* (solid, liquid, heat, motion), *further mind and corporeality* (foetus) *at the moment of conception* (in the mother's womb).

"*Consciousness* (*citta*) *and mental concomitants* (*cetasika*), *are to the corporeal phenomena produced by mind* (s. § 1, end), *a condition by way of co-nascence* (but the reverse is not the case). *Thus are the four physical elements to the derived corporeal phenomena* (s.Dhs.II). *The corporeal phenomena are to the mental phenomena only at one time a condition by way of co-nascence, at other times not."*

The last statement, according to the Commentary, is made with regard to the physical base of mind, which only at the moment of conception is co-nascent with the four mental groups.

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§ 7. Mutuality-condition: *Añña-m-añña-paccaya.*

All the just mentioned inseparably associated and co-nascent mental phenomena, as well as the 4 elements, are, as a matter of course, at the same time also conditioned by way of mutuality, just as three standing sticks propped up one by another.

"The four mental groups are one to another a condition by way of Mutuality. Thus are the four elements, further mentality and corporeality at the moment of conception" (s. § 6.)

§ 8. Support-condition: *Nissaya-paccaya.*

This condition refers to a pre-nascent or co-nascent phenomenon which is aiding other phenomena in the manner of a foundation, or support, just as the trees have the earth as their foundation, or as the oil painting rests on the canvas.

"*The four mental groups are 'mutually' a condition by way of support. Thus it is with the four physical elements, further with mentality and corporeality at the moment of conception* (s. § 6).– *Consciousness and mental concomitants, however, are to the corporeal phenomena produced by mind a condition by way of support. Thus are the four physical elements to the derived corporeality* (s. Dhs. II), *and the eye-base*(physical eye) to *the element 'eye-consciousness', and to the phenomena associated therewith*; in an analogous way it is with the other four sense organs. *'That corporeal phenomenon' supported by which the 'Mind-Element'* (*mano-dhātu*), *and the 'Mind-Consciousness-Element'* (*mano-viññāṇa-dhātu*)*come into operation, this corporeal phenomenon* (*rūpa*) *is to the Mind-element and Mind Consciousness-element, and to the phenomena associated therewith, a condition by way of support.*"

There is not a single instance in any of the books of the Abhidhamma-Piṭaka, where the heart (*hadaya-vatthu,* 'heart-base') is given as the physical base of mind—though taught by all commentaries and the Buddhist tradition,—a fact which seems to have first been discovered by Shwe Zan Oung, and mentioned in his Compendium of Buddhist Philosophy.

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§ 9. Decisive-Support-condition: *Upanissaya-paccaya.*

The Commentary says that, just as strong *āyāsa* (depression) is called *upâyāsa* (despair), so a strong *nissaya* (support) is called *upanissaya* (decisive support). Upanissaya designates a powerful means, or inducement. Hence, the Decisive-Support-condition is to be considered as a phenomenon aiding as a powerful inducement.

"*Any preceding wholesome phenomena may be to any succeeding wholesome phenomena..........to some* (*not immediately*) *succeeding unwholesome phenomena......to any succeeding neutral phenomena, a condition by way of decisive-support. Any preceding unwholesome phenomena may be to any succeeding unwholesome phenomena...to some* (*not immediately*) *succeeding wholesome phenomena......to any succeeding neutral phenomena, a condition by way of decisive-support.*

Any preceding neutral phenomena may be to any succeeding neutral... wholesome...unwholesome phenomena, a condition by way of decisive-support. Even weather and food may be a condition by way of decisive-support. Also a person may be a condition by way of decisive-support. Also a dwelling place may be a condition by way of decisive-support."

Decisive Support is of 3 kinds: by way of Object, by way of Proximity, by way of Natural Condition.

(1) 'Decisive-Support by way of Object' (*ārammaṇûpanissaya*) has been explained in Kusala-ttika (pañha-vāra) of this work in the following words, not differentiating it from 'Predominance by way of Object' (*ārammaṇâdhipati*):—

"After having given alms, or taken upon oneself the moral rules of conduct, one is reflecting thereon whilst giving these objects preponderance; or one is reflecting on one's former deeds whilst giving them preponderance, etc. Or, after rising from the Jhāna, one is reflecting thereon whilst giving it preponderance, etc."

"Now, that object through whose being given preponderance, consciousness and mental concomitants arise, that object is to those phenomena certainly a powerful object. Thus, in the sense of being given preponderance, or of being worthy of being given preponderance, it is 'Predominant' by way of object; and in the sense of thus being a powerful inducement, it is called a 'Decisive-Support by way of object.'"

(2) 'Decisive-Support by way of Proximity' (*anantarûpanissaya*) too is explained (ib.) without distinguishing it from the Proximity condition (s. § 4).

(3) 'Decisive-Support by way of Natural Condition' (*pakatûpanissaya*), is explained (ib.) as follows:—

"By the Decisive-Support of such things as faith, one gives alms, observes the moral rules, performs the Uposatha functions, develops Jhāna or insight, etc......Or, by the decisive support of morality, learning, liberality, or wisdom, one gives alms, etc., etc...Thus, these things are to (the increase or development of) faith, morality, learning, liberality, and wisdom, a condition by way of decisive-support."

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§ 10. Pre-Nascence-condition : *Pure-Jāta-paccaya.*

"*The eye-base* (physical eye) *is to the element 'eye-consciousness', and to the phenomena associated therewith, a condition by way of pre-nascence.*" Similarly it is with the other 4 sense-organs.

That means, there cannot be eye-consciousness without the pre-arising of the visual organ, except at its first appearance at birth, when eye-sensitivity and eye-consciousness are co-nascent.

"*That corporeal phenomenon, dependent on which the 'mind-element' and the 'mind-consciousness-element' are arising, that corporeal phenomenon* (physical base of mind) *is to the mind-element, and to the phenomena associated therewith, a condition by way of pre-nascence; to the element 'mind-consciousness', however, and to the phenomena associated therewith, it is so at one time* (i. e. during life), *at another time not* (i. e. at conception, when the physical base of mind, and mind-consciousness are co-nascent).

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§ 11. Post-Nascence-condition: *Pacchā-Jāta-paccaya.*

"*The Post-nascent consciousness and mental concomitants are to this pre-nascent body a condition by way of post-nascence.*"

According to the words of the Commentary, that mental phenomenon which is helping the pre-nascent corporeal phenomena in the sense of a prop, or support, is a condition by way of post-nascence, just as the desire and wish of young vultures for food, is a condition for (the upkeep of) their bodies.

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§ 12. Frequency-condition: *Āsevana-paccaya.*

"*Any preceding wholesome phenomena are to any succeeding wholesome phenomena a condition by way of frequency. The same is the case with unwholesome, and with functional-neutral phenomena.*"

The frequency-condition, according to the words of the Commentary, refers to a phenomenon which is helping towards the competency and strength of the succeeding phenomena by way of frequency, just as all the preceding applications to books, etc., do. According to the above text, it is threefold, by way of karmically *wholesome, unwholesome,* or mere *functional* Impulsive-moments (*javana*; s. Vibh. III, note).

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§ 13. Karma-condition: *Kamma-paccaya.*

Karma-condition consists in wordly wholesome or unwholesome Volition (*cetanā*), appearing as wholesome or unwholesome bodily, verbal or mental action (*Kamma=Skr. Karma*).

This condition is of 2 kinds:

1. As wholesome or unwholesome Karma, it is a condition to Karma-result (*vipāka*) arising afterwards, i.e. in this, or some future life.

2. As associated phenomenon, it is a co-nascent condition to the other associated phenomena.

As the text has:—

(*1*) "*Wholesome and unwholesome Karma is to the* (later arising) *Karma-resultant* (*mental*) *groups, and to the corporeal phenomena due to Residual Karma* (*kaṭattā*), *a condition by way of Karma.* (*2*) *Volition is to the associated* (co-nascent) *phenomena, and to the corporeal phenomena produced thereby, a condition by way of Karma.*"

Kaṭattā=katassa bhāvena, lit. 'through having been done,' refers to accumulated wholesome, or unwholesome Karma, which had not yet produced Karma-results before.

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§ 14. Karma-Result-condition: *Vipāka-paccaya.*

Karma-result (*vipāka*) is a condition which, by its passive nature, is supporting the other associated Karma-resultant phenomena in their passivity ('effortless calmness'). As it is said in the text:—

"*The 4 mental groups, in so far as they are Karma-results, are one to another a condition by way of Karma-result.*"

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§ 15. Nutriment-condition: *Āhāra-paccaya.*

This condition refers to the 4 Nutriments—material Food, (sensory or mental) Impression (*phassa*), Mind-volition (*mano-sañcetanā*), Consciousness (*viññāṇa*)—which, in the sense of a prop, or support, are helping the corporeal and mental phenomena. As it is said:—

"*Material food is to this body a condition by way of nutriment. The mental nutriments* (impression, mind-volition, consciousness) *are to the associated phenomena, and to the corporeal phenomena produced thereby, a condition by way of nutriment.*"

In Kusala-ttika (pañha-vāra) it is said:

"At the moment of conception, the Karma-resultant neutral nutriments are to the associated groups, and to the karma-born corporeal phenomena, a condition by way of nutriment."

§ 16. Faculty-condition : *Indriya-paccaya.*

This condition refers to 20 of the faculties (leaving out only No. 7 and 8) explained in Vibh. V. They are an aid in the sense of Predominance (*adhipati*; s. § 3). Amongst them, the 5 physical sense-faculties (eye, ear, etc.) are a condition only to mental phenomena (eye-consciousness, ear-consciousness, etc.), whilst the remaining faculties may be sometimes a condition to physical phenomena as well.

" *The faculty of sight is to the element 'eye-consciousness', and to the phenomena associated therewith, a condition by way of faculty.*" The same is the case with the other 4 sense-faculties. "*The physical life-faculty is to the corporeal phenomena due to Residual Karma, a condition by way of faculty. The mental faculties* (Vibh. V, 10-22, and mental vitality) *are to the associated phenomena, and to the corporeal phenomena produced thereby, a condition by way of faculty.*"

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§ 17. Jhāna-condition · *Jhāna-paccaya.*

Jhāna, or mental absorption, is here to be understood in its widest sense as a name for 7 mental factors, the predominating amongst which is Concentration (*samādhi*), namely, 1. Thought-Conception (*vitakka*), 2. Discursive Thinking (*vicāra*), 3. Interest (*pīti*), 4. Happiness (*sukha*), 5. Sadness (*domanassa*), 6. Indifference (*upekkhā*), 7. Concentration (*citt'ekaggatā=samādhi*). These Jhāna-factors, which are either *wholesome, unwholesome,* karma-*resultant,* or mere *functional,* and which are supporting the phenomena associated therewith in the sense of 'being absorbed in', or 'brooding over', these are to be considered as the Jhāna-condition.

" *The Jhāna-factors are to the phenomena associated therewith, and to the corporeal phenomena produced thereby, a condition by way of Jhāna.*"

1, 2, 3, 4, 7, are found in Greedy consciousness (22-25), Wholesome consciousness (1-4) and its corresponding Resultant (42-45) and Functional states (73-76) in the sensuous sphere; further in the 1st Jhāna of the form-sphere, and its corresponding Resultant, and Functional states; 1, 2, 5, 7, in Hateful consciousness (30,31); 1, 2, 6, 7, in Deluded consciousness (32,33), etc. (Cf. Dhs. 1, and Table).

§ 18. Path-condition: *Magga-paccaya.*

As Path-condition are considered the 12 path-factors, distinguished as karmically *wholesome, unwholesome,* or *neutral,* which are aiding the associated phenomena in the sense of 'leading away from this, or that,' namely, 1. Wisdom (*paññā*), 2. Thought-Conception (*vitakka*), 3. Right Speech (*sammā-vācā*), 4. Right bodily Action (*sammā-kammanta*), 5. Right Livelihood (*sammā-ājīva*), 6. Energy (*viriya*), 7. Attentiveness (*sati*), 8. Concentration (*samādhi*), 9. Wrong Views (*micchā-diṭṭhi*), 10. Wrong Speech (*micchā-vācā*), 11. Wrong bodily Action (*micchā-kammanta*), 12. Wrong Livelihood (*micchā-ājīva*). Of these, 1, 3, 4, 5, belong to the Right path (as wholesome, resultant, or functional); 9-12, to the Wrong path; whilst 2, 6, 7, 8, may belong to either.

"*The path-factors are to the phenomena associated with the path, as well as to the corporeal phenomena produced thereby, a condition by way of path.*"

In the Kusala-ttika (*pañha-vāra*) we further find:

"The karma-resultant neutral path-factors are to the associated (mental) groups, as well as to the corporeal phenomena due to Residual Karma, a condition by way of path."

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§ 19. Association-condition: *Sampayutta-paccaya.*

This condition refers to all mental (and only mental) phenomena, as they are aiding one another by their being inseparably associated together, having the same physical, or mental base, the same object, the same time of arising, the same time of disappearing.

"*The 4 mental groups are one to another a condition by way of association.*"

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§ 20. Dissociation-condition: *Vippayutta-paccaya.*

This condition refers to a phenomenon which is aiding other phenomena by not having the same base (eye, ear, etc.) and object, hence:—

"*The corporeal phenomena are to the mental phenomena, just as the mental phenomena to the corporeal phenomena, a condition by way of dissociation.*"

This condition is threefold: *co-nascent, post-nascent,* or *pre-nascent,* as it is said in Kusala-ttika:—

"The co-nascent wholesome groups are to the corporeal phenomena produced by mind, a condition by way of dissociation. Thus are the post-nascent wholesome groups to this pre-nascent body. The pre-nascent physical eye-base is to eye-consciousness... a condition by way of dissociation."

In the Sahajāta-vāra of Kusala-ttika, it is further said:

"The karma-resultant mental groups at the moment of conception, are to the corporeal phenomena due to residual Karma, a condition by way of dissociation. And the mental groups are to the physical base (of mind), just as the latter is to the mental groups, a condition by way of dissociation."

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§ 21. Presence-condition: *Atthi-paccaya.*

This condition refers to any phenomenon—*pre-nascent* or *co-nascent*—on whose presence the existence of other phenomena is dependent. For example:—

"*The* 4 (co-nascent, and inseparably associated) *mental groups are 'one to another' a condition by way of presence; so are the* 4 *physical elements, as well as mentality and corporeality at the moment of conception. Consciousness and mental concomitants, however, are to the corporeal phenomena produced by mind, a condition by way of presence. So are the* 4 *physical elements to the derived corporeal phenomena* (s. Dhs. II), *the* (pre-nascent) *sense-organs and sense-objects to the* 5 *kinds of sense-consciousness. That corporeal phenomenon* (physical base of mind), *dependent on which the Mind-element and Mind-Consciousness-element are arising, is to Mind-element, and to the phenomena associated therewith, a condition by way of presence.*"

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§ 22. Absence-condition: *Natthi-paccaya.*

This condition refers to just passed phenomena, which through their absence are aiding the mental phenomena immediately following after them, by giving them an opportunity to arise. Thus:

"*Consciousness and mental concomitants which have just passed, are to the presently arisen consciousness and mental concomitants, a condition by way of absence* (cf. § 4)."

§ 23. Disappearance-condition: *Vigata-paccaya.*

Inasmuch as those last mentioned phenomena (§ 22), by their disappearance, are giving certain other phenomena an opportunity to arise, they are called a disappearance-condition. The explanation is as in § 22.

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§ 24. Non-Disappearance-condition: *Avigata-paccaya.*

This condition is identical with the Presence-condition, hence the text is as in § 21.

A. POSITIVE METHOD

I. ORIGINATION OF TRIADS

(Tika-Paṭṭhāna)

1. THE TRIAD 'KARMICALLY WHOLESOME, ETC.'

(Kusala-ttika)

(I) Chapter on being 'Dependent' (paṭicca-vāra)

QUESTIONS

(a) Positive Method

§ 1 (root)

"*May, dependent on a wholesome phenomenon, arise*

(1) *a wholesome phenomenon, conditioned by way of root?*
(2) *an unwholesome* ,, ,, ,, ,, ,, ,, ?
(3) *a neutral* ,, ,, ,, ,, ,, ,, ?
(4) *a wholesome, and a neutral ph.* ,, ,, ,, ,, ,, ?
(5) *an unwhol., and a neutral* ,, ,, ,, ,, ,, ,, ?
(6) *a whol., and an unwhol.* ,, ,, ,, ,, ,, ,, ?
(7) *a whol., and an unwhol., and a neutral ph.* ,, ,, ,, ,, ?

This same 7 fold group of questions is six further times repeated, with regard to being dependent on

(8-14) an unwholesome phenomenon,
(15-21) a neutral phenomenon,
(22-28) a wholesome, and a neutral phenomenon,
(29-35) an unwholesome, and a neutral phenomenon,
(36-42) a wholesome, and an unwholesome phenomenon,
(43-49) a wholesome, an unwholesome, and a neutral phenomenon.

Thus, if really given with all the details, there would be 49 questions to each of the 24 § §, i. e. altogether 1,176 questions.

Thereafter, all these 1,176 questions are to be repeated with regard to 2 conditions, i. e. 'conditioned by way of root and object'; then by way of root and predominance, root and proximity...........etc...........root and non-disappearance; then by way of object and predominance, object and

proximity ..etc ..object and non-disappearance; then by way of predominance and proximity, predominance and contiguity...etc ..predominance and non-disappearance . etc., etc. Thereafter with regard to 3 conditions, i. e. by way of root, and object, and predominance; then by way of root, and object. and proximity ..etc ..root, and object, and non-disappearance. In that way, we should get by the permutation method at the end millions and millions of questions.

(b) Negative Method

§ 1. (not-root)

"May, dependent on a wholesome phenomenon, arise a wholesome phenomenon not conditioned by way of root?"

(etc., etc. analogous to the positive method).

(c) Positive-Negative Method

§ 1. (root, not-object)

"May, dependent on a wholesome phenomenon, arise a wholesome phenomenon conditioned by way of root, but not conditioned by way of object?" (Etc., etc.)

(d) Negative-Positive Method

§ 1. (not-root, object)

"May, dependent on a wholesome phenomenon, arise a wholesome phenomenon not conditioned by way of root, but conditioned by way of object? (Etc., etc.)

EXPLANATIONS

(a) Positive Method

§ 1. (root)

(1) *"Dependent on a wholesome (kusala) phenomenon, there arises a wholesome phenomenon, conditioned by way of root, e.g., dependent on* (any) *one wholesome group* (e.g., perception), *there arise three other wholesome groups* (feeling, mental formations, consciousness), *conditioned by way of root; or dependent on 3, the other 1; or on 2, the other 2."*

It should be remembered that a mental phenomenon is called 'wholesome', if actually associated with a wholesome root; 'unwholesome', if associated with an unwholesome root. Cf. Introd. § 1.

Most explanations, as will be seen, are here given in the terms of the groups (corporeality, feeling, perception, mental formations, consciousness), and not by way of those single phenomena of which the groups are composed.

Though each of the 24 §§ refers only to that condition indicated by its heading, each phenomenon is nevertheless dependent on various other conditions besides, just as one and the same phenomenon may appear in the form of various conditions, as I shall show in each of the 24 §§. E.g:—

Of the root-conditions, 'Non-Delusion' (*amoha*) may be a condition in 20 ways (i.e. of the 24 conditions being unapplicable pre-nascence, karma, nutriment, jhāna); 'Non-Greed' (*alobha*) and 'Non-Hatred' (*adosa*), in 18 ways (unapplicable being further, faculty and path); Greed and Delusion (*lobha, moha*), in 17 ways (unapplicable being further, karma-result); 'Hatred' (*dosa*), in 16 ways (unapplicable being further, predominance).

Non-Delusion (*amoha*), if at that moment acting in its capacity as a root, combines in various ways with 11 conditions, to wit: predominance, co-nascence, mutuality, support, karma-result, faculty, path, association, dissociation, presence, non-disappearance. Non-Greed, and Non-Hatred (*alobha, adosa*), in their capacity as roots, combine with the same conditions, excepting only predominance, faculty and path, i.e. with 8 conditions. This, however, is only the case in karma-resultant states (root-accompanied results of wholesome karma; s. Dhs. I.C), whilst in wholesome and functional states their character as karma-result is absent.- Greed, Hatred and Delusion (*lobha, dosa, moha*), in their capacity as roots, combine with 7 conditions: co-nascence, mutuality, support, association, dissociation, presence, non-disappearance.

(2) This question, whether, dependent on a wholesome phenomenon, an unwholesome phenomenon may arise, conditioned *by way of root*, this question is left unanswered, as all the mental phenomena associated with a wholesome root, must be of necessity also wholesome. Thus, any of the 49 questions in each §, which does not admit of an affirmative answer, is left unanswered. For this reason only 9 questions are answered in this § 1.

(3) "*Dependent on a wholesome phenomenon, there arises a neutral phenomenon, conditioned by way of root; e.g., dependent on wholesome groups, there arises corporeality* (neutral, e.g., bodily intimation; cf. Dhs. II) *produced by mind.*"

(4) "*Dependent on a wholesome phenomenon, there arises a wholesome, and a neutral phenomenon, conditioned by way of root; e.g., dependent on 1* (or 3, or 2) *wholesome group, there arise the other 3* (or 1, or 2) *wholesome groups, and corporeality* (neutral) *produced by mind.*"

(9) "*Dependent on an unwholesome phenomenon, there arises an unwholesome......*(10) *a neutral......*(11) *an unwholesome, and a neutral phenomenon, conditioned by way of root.*" Etc.

(15) "*Dependent on a neutral phenomenon, there arises a neutral phenomenon, conditioned by way of root.*" Etc.

(24) "*Dependent on a wholesome, and a neutral phenomenon, there arises a neutral phenomenon conditioned by way of root; e.g., dependent on wholesome groups, and the 4 physical elements (neutral) there arises corporeality* (neutral) *produced by mind, conditioned by, way of root.*"

(31) "*Dependent on an unwholesome, and a neutral phenomenon* (e. g., the 4 elements), *there arises a neutral phenomenon* (e. g., corporeality produced by mind), *conditioned by way of root.*"

§ 2. (object)

3 questions are answered, namely·

(1) "*Dependent on a wholesome phenomenon, there arises a wholesome phenomenon, conditioned by way of object; e g., dependent on* 1 *wholesome group, there arise the other 3 wholesome groups, conditioned by way of object. etc.*"

(9) "*Dependent on an unwholesome phenomenon, there arises an unwholesome phenomenon......*(17) *Dependent on a neutral phenomenon, there arises a neutral phenomenon, conditioned by way of object, etc.*"

Visible object, sound, odour, taste, and tangible object are to the corresponding kinds of sense-consciousness (seeing, hearing, etc.), as well as to the mind-element (*mano-dhātu*), and the mind-consciousness element (*mano-viññāna-dhātu*) unaccompanied by roots, not only a condition by way of object, but a condition in four ways: by way of object, pre-nascence, presence, and non-disappearance. To root-accompanied mind-consciousness-element, they are besides a condition by way of decisive-object-support (*ārammaṇûpanissaya*).

In their capacity as object-conditions, they combine with 7 other conditions: object-predominance, support, decisive support, pre-nascence, dissociation, presence, non-disappearance. If the objects are mental phenomena, or past or future phenomena, only object-predominance and decisive-object-support are found in addition.

§ 3 (predominance)

9 answers (quoted), corresponding to those of § 1 (root).

(1) "*Dependent on a wholesome phenomenon, there arises a wholesome phenomenon, conditioned by way of predominance, etc., etc.*

In the following §§ I shall from now leave out the text entirely, as it corresponds in every respect to § 1; but I shall point out, how each phenomenon that represents the condition indicated by the heading, may be a condition in many ways besides.

Object-predominance (*ārammaṇâdhipati*) may be a condition in the ways given in § 2.

Amongst the co-nascent (*saha-jāta*) predominance conditions, Reflection (*vīmaṁsā*) may be a condition in 20 ways, exactly as Non-Delusion; s. § 1 (1).—Resolve (*chanda*) may be a condition in 17 ways (of the 24 conditions being inapplicable: root, pre-nascence, karma, nutriment, faculty, jhāna, path).—Consciousness (*citta*) may be a condition in 19 ways (of the 24 conditions being inapplicable: root, pre-nascence, karma, jhāna, path).—Energy (*viriya*) may be a condition in 19 ways (inapplicable: root, pre-nascence, karma, nutriment, jhāna).

In their capacity as predominant factors, Reflection (*vīmaṁsā*) combines just like Non-Delusion (s. § 1).—Resolve (*chanda*) combines with 8 conditions: co-nascence, mutuality, support, karma-result, association, dissociation, presence, non-disappearance.—Energy (*viriya*) combines, in addition, with faculty and path, i. e. with 10 conditions.—Consciousness (*citta*) combines with 10 conditions: co-nascence, mutuality, support, karma-result, association, dissociation, presence, non-disappearance, faculty, nutriment.

§§ 4, 5 (proximity and contiguity)

3 answers (unquoted), corresponding to those of § 2 (object).

Of the 4 mental groups, counted as proximity-condition, Feeling (*vedanā*) may be a condition in 19 ways (inapplicable being: root, pre-nascence, karma, nutriment, path).—Perception (*saññā*) may be a condition in 17 ways (inapplicable being further: faculty, jhāna).—In the group of mental Formations, the roots, Greed, etc., are to be understood as in § 1; Resolve (*chanda*) and Energy (*viriya*), as in § 3.—(Sense-, or mind-) Impression (*phassa*) may be a condition in 18 ways (inapplicable being: root, pre-nascence, karma, faculty, jhāna, path).—Volition (*cetanā*), in 19 ways (inapplicable being· root, pre-nascence, faculty, jhāna, path).—Thought Conception (*vitakka*), in 19 ways (inapplicable· root, pre-nascence, karma, nutriment, faculty).—Discursive Thinking (*vicāra*), in 18 ways (further inapplicable: path).—Rapture (*pīti*), the same.—*One-pointedness of mind* (Concentration, *samādhi*), in 20 ways (inapplicable: root, pre-nascence, karma, nutriment).—Faith (*saddhā*), in 18 ways (inapplicable: root, pre-nascence, karma, nutriment, jhāna, path).—Attentiveness (*sati*), in 19 ways (inapplicable: root, pre-nascence, karma, nutriment,

jhāna).—(Mental) Vitality (*jīvitindriya*), in 18 ways, just as faith.—Moral Shame and Dread (*hiri, ottappa*), in 17 ways, (inapplicable· root, pre-nascence, karma, nutriment, jhāna, path, faculty).—The same with the twin qualities, as Composure of Mental faculties, and Composure of Consciousness, etc. (s. page 7, 39-50).—Determination (*adhimokkha*), Mental Application (*manasikāra*), Equanimity (*tatra-majjhattatā*), Compassion (*karuṇā*), Sympathetic Joy (*muditā*), and the 3 Abstinences (from wrong speech, bodily action, and livelihood), in 18 ways (inapplicable: root, pre-nascence, karma, nutriment, jhāna, faculty) —Wrong Views (*micchā-diṭṭhi*), in 17 ways (inapplicable: root, pre-nascence, karma karma-result, nutriment, jhāna, faculty).—Wrong bodily Action, Wrong Speech, and Wrong Livelihood, in 19 ways (inapplicable: root, pre-nascence, karma-result, jhāna, faculty).—Want of Moral Shame (*ahirika*), Want of Moral Dread (*anottappa*), Conceit (*māna*), Torpor (*thīna*), Languor (*middha*), and Restlessness (*uddhacca*), in 16 ways (inapplicable: root, pre-nascence, karma, karma-result, nutriment, faculty, jhāna, path).—Scepticism (*vicikicchā*), Envy (*issā*), Avarice (*macchariya*), and Worry (*kukkucca*), in 15 ways (inapplicable: root, predominance, pre-nascence, karma, karma-result, nutriment, faculty, jhāna, path).—Consciousness (*viññāṇa*), in 19 ways, as shown in § 3.

The above phenomena, in their capacity as proximity condition, combine with only 5 conditions: decisive support, karma, frequency, absence, disappearance. Volition of the Holy Path (*ariya-magga-cetanā*), however, acts as karma-condition besides. Cf. § 9.

§ 6 (co-nascence)

9 answers (quoted), corresponding to those of § 1 (root).

Each of the co-nascent mental Groups may be a condition in many ways, as shown in § 4.—The 4 physical Elements may be a condition in 9 ways: by way of object, object-predominance, co-nascence, mutuality, support, decisive support, pre-nascence, presence, non-disappearance; the physical Base of Mind, in addition, by way of dissociation.

The co-nascent phenomena, in their capacity as co-nascent condition, combine with 14 conditions: root, predominance, mutuality, support, karma, karma-result, nutriment, faculty, jhāna, path, association, dissociation, presence, non-disappearance.

§ 7 (mutuality)

3 answers (quoted), corresponding to those of § 2 (object).

The phenomena acting as Mutuality-condition are, in every respect, identical with those in § 6.

§ 8 (support)

9 answers (unquoted), corresponding to those of § 6 (co-nascence).

The 5 Sense-Organs and their Objects, counted as support-condition, may be a condition in 9 ways: by way of object, object-predominance, support, decisive support, pre-nascence, faculty, dissociation, presence, non-disappearance.

The support-conditions, in their capacity as support-conditions, combine with 17 conditions (inapplicable: proximity, contiguity, post-nascence, frequency, absence, disappearance).

§ 9 (decisive support)

9 answers (unquoted), corresponding to those of § 2 (object).

Decisive Support by way of object (*ārammaṇûpanissaya*) is identical with Predominance by way of object (*ārammaṇâdhipati*). Decisive Support by way of Proximity (*anantarûpanissaya*), if at that time acting in such capacity, combines with 6 further conditions: proximity, contiguity, karma, frequency, absence, disappearance. But it is only Volition (*cetanā*) accompanying the entrance into the holy paths, that becomes here a condition by way of Karma; as only in that case, volition is immediately followed by its karma-result, the fruition of the path.

§ 10 (pre-nascence)

3 answers (quoted), corresponding to those of § 2 (object).

Of the pre-nascent phenomena, visible object, sound, odour, taste, are a condition in 6 ways: by way of object, object-predominance, decisive support, pre-nascence, presence, non-disappearance. The other pre-nascent phenomena, including the tangible object (=solid, heat, motion), have been treated above.

Decisive support by way of natural condition (*pakatûpanissaya*), if acting as pre-nascent condition, is combined with 8 conditions: object, object-predominance, support decisive support, faculty, dissociation, presence, non-disappearance. This, however, is a comprehensive statement, as, e.g., in case of *object*-pre-nascence, support, faculty, and dissociation are not found.

§§ 11-14 (post-nascence, frequency, karma, karma-result)

The phenomena representing the above conditions have been already treated in the previous §§ .

§ 11 No answer, and no text.

The post-nascent phenomena, in their capacity as post-nascent condition, combine with 3 conditions: dissociation, presence, non-disappearance.

§ 12. 3 answers (quoted), corresponding to those of § 2 (object).

The Frequency condition, in this quality, combines with 5 conditions: proximity, contiguity, decisive support, absence, disappearance.

§ 13. 9 answers (according to summary), of which only 5 (No. 1, 9, 17, 24, 31) are quoted.

The karma-condition, whilst acting in that capacity, combines with regard to the associated states, with 9 further conditions: co-nascence, mutuality, support, karma-result, nutriment, association, dissociation, presence, non-disappearance. With regard to the later arising karma-result, it combines with 5 conditions: decisive support, proximity, contiguity, absence, disappearance.

§ 14. The phenomena acting in the capacity as karma-result conditions, may combine with 14 conditions : root, predominance, co-nascence, mutuality, support, karma, nutriment, faculty, jhāna, path, association, dissociation, presence, non-disappearance.

§ 15 (nutriment)

9 answers (according to summary), of which only 5 have been quoted, as in § 13 (karma).

Of the 4 nutriments, Material Food may be a condition in 6 ways: by way of object, object-predominance, decisive support, nutriment, presence, non-disappearance. About the 3 other nutriments (impression, volition, consciousness) s. § 4-5.

Material Food, in its capacity as nutriment condition, combines with 2 further conditions : presence, non-disappearance.

The other 3 phenomena, in their capacity as nutriment condition, combine, according to circumstances, with 11 further conditions: predominance, co-nascence, mutuality, support, karma, karma-result, faculty, association, dissociation, presence, non-disappearance.

§ 16 (faculty)

9 answers (unquoted), corresponding to those of § 13 (karma).

All the phenomena from here to § 24, have been treated in the preceding paragraphs.

The 5 Sense-Organs, in their capacity as faculty-condition, combine with 5 further conditions: support, pre-nascence, dissociation, presence, non-disappearance. Also Physical Vitality as faculty-condition, combines with 2 further conditions: presence, non-disappearance. Also the mental faculties,* in their capacity as faculty-condition, combine with 13 conditions · root, predominance, co-nascence, mutuality, support, karma-result, nutriment, jhāna, path, association, dissociation, presence, non-disappearance.

§ 17 (jhāna)

9 answers (unquoted), corresponding to those of § 1 (root).

The jhāna, in its capacity as jhāna-condition, combines according to circumstances, with 10 further conditions: co-nascence, mutuality, support, karma-result, faculty, path, association, dissociation, presence, non-disappearance.

§ 18 (path)

9 answers (unquoted), corresponding to those of § 1 (root).

The statements in § 17 apply also here, but with 2 additional conditions: root and predominance.

§ 19 (association)

3 answers (unquoted), corresponding to those of § 2 (object).

The associated phenomena, in their capacity as association-condition, combine, according to circumstances, with 13 conditions: root, predominance, co-nascence, mutuality, support, karma, karma-result, nutriment, faculty, jhāna, path, presence, non-disappearance.

§ 20 (dissociation)

9 answers (quoted), corresponding to those of § 1 (root).

The dissociated phenomena, in their capacity as dissociation-condition, combine, according to the circumstances, with 17 further conditions (inapplicable are: proximity, contiguity, frequency, association, absence, disappearance).

§ 21 (presence)

9 answers (unquoted), corresponding to those of § 6 (sahajāta).

The presence-condition, in its capacity as such, combines, according to circumstances, with 18 further conditions (inapplicable are: proximity, contiguity, frequency, absence, disappearance).

* Vibh. V. 6; 10-22; and 9, Mental Vitality.

§§ 22, 23 (absence, disappearance)

3 answers (unquoted), corresponding to those of § 2 (object).

§ 24 (non-disappearance)

9 answers (unquoted), corresponding to those of § 21 (presence).

Hereafter, all the affirmable answers to the 49 questions (p. 109) of each of the 24 §§, are numerically summed up, in this manner: "*with regard to root*, 9 (answers); *with regard to object*, 3; *with regard to predominance*, 9; etc., etc. In a similar way, the numbering of the answers to the innumerable questions is continued with regard to pairs of conditions, threefold groups of conditions, up to the 24-fold group of conditions. Cf. the beginning of this paṭicca-vāra.

(b) Negative Method

§ 1 (not-root)

2 questions are affirmed: No. 9 and 17.

(9) "*Dependent on an unwholesome phenomenon, there may arise an unwholesome phenomenon, not conditioned by way of root; e.g., dependent on groups accompanied by scepticism and restlessness* (being 'unwholesome', and 'not roots'), *there arises Delusion* (unwholesome) *accompanied by scepticism and restlessness.*"

Delusion being itself a root, its existence cannot be said to be conditioned by a root, as in deluded consciousness there is only this one root present (which, in its character as root, must be always co-nascent). Cf. Dhs. Thus, the arising of Delusion must be conditioned in another way than by that of root.

Questions 1-8 are by the Commentary said to be unaffirmable, for the reason that a wholesome phenomenon could never arise without a root, as any wholesome state is under all circumstances associated with at least the 2 roots, Non-Greed and Non-Hatred. Thus, all the questions seem to point to simultaneous arising and association. Otherwise, we certainly could say that, dependent on a wholesome phenomenon, any other wholesome or unwholesome phenomenon may arise in any other way than by that of root, as e. g., by way of object.

(17) "*Dependent on a neutral phenomenon, there arises a neutral phenomenon, not conditioned by way of root; e.g., dependent on* 1 (or 3, or 2) *neutral group—being either karma-resultant or functional—unaccompanied by a root, there arise* 3 (or 1, or 2) *groups, and corporeality* (neutral) *produced by mind. Or, at the moment of conception not accompanied by roots, there arise, dependent on* 1 (or 3, or 2) *karma-resultant neutral group*, 3 (or 1, or 2) *groups, and corporeality due to Residual karma. Or, dependent*

on the physical base (of mind; neutral), *there arise the* (neutral) *groups. Or, dependent on* 1 (or 3, or 2) *physical element* (solid, liquid, heat, motion; neutral), *there arise the other* 3 (or 1, or 2) *physical elements. Or, dependent on the physical elements, there arises corporeality produced by mind, as well as dependent corporeality, external corporeality, corporeality produced by nutriment, produced by physical influence, etc.*

§ 2 (not-object)

5 questions are affirmed, namely: 3, 10, 17, 24, 31.

(3) "*Dependent on a wholesome phenomenon, there arises a neutral phenomenon* (corporeality produced by mind), *not conditioned by way of object.*" Etc., etc.

§ 3. (not-predominance)

9 questions are affirmed, namely: No. 1, 3, 4, 9, 10, 12, 17, 24, 31.

Etc., etc.

(c) Positive-Negative Method

Here, the answers to each paragraph are not detailed, but only numerically summed up, as follows:—

"*With regard to* (§ 1) *root-condition, not-object*: 5 (answers); (§ 2) *root-condition, not-predominance*: 9; (§ 3) *root-condition, not-proximity*: 5; etc."Then:—"*With regard to root- and object-condition, not-predominance*: 3;—*not-prenascence*: 3;—*not-postnascence*: 3, etc." Then:—"*With regard to root- and object- and predominance-condition, not-prenascence*: 3;— *not-postnascence*: 3, etc."

(d) Negative-Positive Method

This method proceeds in an analogous manner as the preceding one:—

"*With regard to not-condition, but object*: 2;—*but proximity*: 2;— *but contiguity*: 2; etc., etc."

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(2)-(4) Chapter on being 'co-nascent'—'conditioned'—'supported'

These chapters are the same as (1), except that instead of the expression 'dependent on' (*paṭicca*), we have here: (2) 'co-nascent' (*saha-jāta*), (3) 'conditioned by' (*paccaya*), (4) 'supported by' (*nissāya*).

(5) Chapter on being 'mixed up' (saṁsaṭṭha-vāra)

§ 1 (root)

'*Mixed up with a wholesome phenomenon, there arises a wholesome phenomenon, conditioned by way of root.*" Etc., etc.

This chapter differs in its explanations slightly from the foregoing, as, e. g., a wholesome phenomenon cannot be mixed up with an unwholesome phenomenon, nor an unwholesome phenomenon with a wholesome one.

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(6) Chapter on being 'associated' (sampayutta-vāra)

This is identical with the last chapter.

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(7) Chapter on Investigations (pañha-vāra)

This chapter is really the first one of the main part of our work that furnishes more exhaustive, and more concrete, illustrations to those terse and abstract statements, and thus enlivens somewhat our text.

There is neither in this, nor in the preceding 5 chapters, a question section as we find in Chapter (1); but the order of the answers, or rather statements, corresponds nevertheless, more or less, to the order of the 49 questions as given in Chapter (1). The numbers given by me, refer to the above question-section on p.109.

(a) Positive Method

§ 1 (root)

7 answers (quoted): 1, 3, 4, 9, 8, 17, 15, 16.

(1) "*A wholesome phenomenon* (e. g., the root Non-Greed, Non-Hatred, or Non-Delusion) *may be to another wholesome phenomenon* (the associated groups), *a condition by way of root.*" Etc., etc.

Whilst a wholesome phenomenon arises by way of 22 conditions (unapplicable are: post-nascence and karma-result), it at the same time is to another wholesome phenomenon a condition in 20 ways (inapplicable are: pre-nascence, post-nascence, karma-result, dissociation). In a similar way it is with all the other phenomena. Therefore, to show in due order those conditions, by which a phenomenon is a condition to another phenomenon, the text begins with the root-condition.

§ 2 (object)

9 answers (quoted, and fully illustrated): 1, 2, 3, 9, 8, 10, 17, 15, 16.

(1) "*A wholesome phenomenon may be to a wholesome phenomenon, a condition by way of object. For example, if, after having given alms, or taken upon oneself the moral vows, or fulfilled the Uposatha duties, one is reviewing these* (wholesome) *acts* (with a wholesome

mind). *Or, if one is reviewing* (with a wholesome mind) *wholesome actions formerly done. Or, if after rising from the Jhāna one reviews the same ....Or, if one practises insight* (*vipassati*) *into the impermanency, etc., of the wholesome phenomena ....*"

That means, any wholesome phenomenon, through taking it as object of our thinking, may become a condition to other wholesome states of mind.

(2) "*A wholesome phenomenon may be to an unwholesome phenomenon, a condition by way of object. For example, if, after having given alms, etc., one indulges and delights in this act, and thereby arises greed, evil views, doubt, restlessness, or sadness* ("either to oneself, or to others," says the Com.). *Or, if one indulges and delights in good deeds done formerly, and thereby arises greed, etc. Or, if, after having risen from trance, one indulges and delights in this attainment, and thereby arises greed, etc. Or, if, whilst regretting that the Jhāna* (which one had attained) *has vanished, sadness springs up.*"

Thus, any wholesome act, or attainment, may, through being the object of our thinking, become a condition to the arising of unwholesome states of mind.

(3) "*A wholesome phenomenon may be to a neutral phenomenon, a condition by way of object. For example, when after rising from* (that wholesome state called) *the Arahat-Path, the Arahat with a karmically neutral mind reviews this path..............*

(9) "*An unwholesome phenomenon may be to an unwholesome phenomenon, a condition by way of object. For example, if one indulges and delights in greed* (an unwholesome phenomenon), *and thereby arises greed, evil opinions, doubt, restlessness, or sadness. Or, if one indulges and delights in evil views, and thereby arises greed, etc. Or, on account of doubt there arises* (new) *doubt, or evil view, restlessness, or sadness..............*

(8) "*An unwholesome phenomenon may be to a wholesome phenomenon, a condition by way of object. For example, if those 'undergoing holy training'* (*sekha*) *are reviewing* (with wholesome mind) *the mental corruptions* (unwholesome) *overcome by them...... Or, if one attains insight* (wholesome) *into the impermanency, etc., of the unwholesome phenomena...... ....*

(10) "*An unwholesome phenomenon may be to a neutral phenomenon, a condition by way of object. For example, when the Arahat* (with a karmically neutral mind) *reviews the mental corruptions* (unwholesome) *overcome by him........* .

(17) "*A neutral phenomenon may be to a neutral phenomenon, a condition by way of object. For example, when the Arahat* (with neutral mind) *reviews the fruit of Arahatship* (neutral), *or reflects on Nirvana.........Or, the visible form* (neutral) *is to eye-consciousness* (neutral), *sound to ear-consciousness, etc., a condition by way of object.........*

(15) "*A neutral phenomenon may be to a wholesome phenomenon, a condition by way of object. For example, if those undergoing holy training are reviewing* (with wholesome mind) *the fruition of the path* (neutral), *or reflecting on Nirvana. Or, Nirvana* (neutral) *is to the stage of Conversion* (*gotrabhū*), *to Purification* (*vodāna*), *and to the Path, a condition by way of object. Or, if anyone undergoing holy training, or any worldling, practises insight* (wholesome) *into the impermanency, etc., of the* 5 *sense-objects* (neutral).........

(16) "*A neutral phenomenon may be to an unwholesome phenomenon, a condition by way of object. For example, if one indulges and delights in the* 5 *sense-organs, or* 5 *sense-objects* (neutral), *and thereby arises greed, etc.,* (unwholesome)."

§ 3 (predominance)

10 answers (quoted): 1, 2, 3, 4, 9, 10, 12, 17, 15, 16.

(1) "*A wholesome phenomenon may be to a wholesome phenomenon, a condition by way of predominance, i. e. either as object, or as co-nascent. As object: if, after having given alms, etc., one* (with wholesome mind) *reviews this act, by giving it preponderance. Or, if one is reviewing one's former good deeds, by giving them preponderance. Or, if after rising from the Jhāna, one is reviewing it, by giving it preponderance.........As co-nascent: a predominant wholesome phenomenon is to the associated groups, a condition by way of predominance.*

(2) "*A wholesome phenomenon may be to an unwholesome phenomenon, a condition by way of predominance, i. e. as object. For example, if after having given alms, etc., one indulges and delights in this act, by giving it preponderance, and thereby arises greed,* etc.........

(3) "*A wholesome phenomenon may be to a neutral phenomenon a condition by way of predominance, i. e. either as object, or as co-nascent. As object: for example, if after rising from the Arahat-Path, the Arahat reviews this path, by giving it preponderance*

[s. § 2 (3)]. *As co-nascent: the predominant wholesome phenomenon is to corporeality (neutral) produced by mind, a condition by way of predominance.*"

Etc., etc.

§ 4 (proximity)

7 answers (quoted): 1, 3, 9, 10, 17, 15, 16.

(1) "*A wholesome phenomenon may be to a wholesome phenomenon, a condition by way of proximity; namely each preceding wholesome group is to each succeeding wholesome group, a condition by way of proximity. Thus is the moment of 'Adaptation' (anuloma) to that of 'Conversion' (gotrabhū), that of Adaptation to that of 'Purification' (vodāna), that of 'Conversion' to that of the 'Path', that of 'Purification' to that of the 'Path'.*

(3) "*A wholesome phenomenon may be to a neutral phenomenon, a condition by way of proximity; namely a wholesome phenomenon to the rising from it (Registering moment), the Path to its fruition, Adaptation to the attainment of the fruition of training, 'Suspension of consciousness' (nirodha) to the rising from it, the wholesome state called 'Sphere of Neither-Perception-nor-Non-Perception' to the attainment of the fruition* (of Anāgāmiship)."

Etc., etc.

§ 5 (contiguity)

The text is here throughout the same as that of § 4, except that instead of 'proximity', we have to read 'contiguity'.

§§ 6 – 24

In these paragraphs, there is scarcely found anything that has not already been said in the Introduction and first chapter of our work.

§ 6 (co-nascence) has 9 answers: 1, 3, 4, 9, 10, 12, 17, 24, 31;

§§ 7, 12. 19 (mutuality, frequency, association), 3 answers: 1, 2, 3;

§§ 8, 21, 24 (support, pre–nascence, non–disappearance), 13 answers: 1, 3, 4, 9, 10, 12, 17, 15, 16, 22, 24, 30, 31;

§ 9 (decisive support), 9 answers: 1, 2, 3, 9, 8, 10, 17, 15, 16;

§ 10 (pre-nascence), 3 answers: 17, 15, 16;

§ 11 (post-nascence), 3 answers: 3, 10, 17;

§§ 13, 15, 16, 17, 18 (karma, nutriment, faculty, jhāna, path), 7 answers: 1, 3, 4, 9, 10, 12, 17;

§ 14 (karma-result), 1 answer: 17;

§ 20 (dissociation), 5 answers: 3, 10, 17, 15, 16;

§§ 22, 23 (absence, disappearance), 7 answers as § 4 (proximity).

At the end of this positive method of the present chapter, all the answers are numerically summed up, as in chapter (1). Thereupon follows immediately the summing up of the answers belonging to the negative, the positive-negative, and the negative-positive method.

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2. The TRIAD OF FEELINGS (Vedanā-ttika)

(I) Chapter on being 'dependent' (paṭicca-vāra)

(a) Positive Method

§ 1 (root)

"*Dependent on a phenomenon associated with pleasant feeling, there arises a phenomenon associated with pleasant feeling, conditioned by way of root. For example, dependent on* 1 *group* (e. g., perception) *associated with pleasant feeling, there arise the other* 2 *groups* (mental formations and consciousness), etc." Similarly with *unpleasant* and *indifferent* feeling.

Each of the remaining 23 §§ has 3 propositions, corresponding to these of § 1.

(b) Negative Method

§ 1 (not-root)

"*Dependent on a phenomenon* (e.g., a rootless group) *associated with pleasant feeling, there arises a phenomenon* (the remaining 2 groups) *associated with pleasant feeling, not conditioned by way of root.*

This text seems to refer to joyful Mind-consciousness-Element; s. Table (40, 72).

"*Dependent on a phenomenon* (1 group) *associated with* (bodily) *painful feeling, there arises a phenomenon* (the remaining 2 groups) *associated with* (bodily) *painful feeling, not conditioned by way of root.*

"*Dependent on a phenomenon* (e. g., a rootless group) *associated with indifferent feeling, there arises a phenomenon associated with indifferent feeling, not conditioned by way of root.*" Etc.

(c & d) Positive-Negative Method; and Negative-Positive Method

The propositions to these 2 methods are simply summed up, just as at the end of the 1st Triad.

Chapters (2) – (6)

These chapters are only alluded to in a few words.

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(7) Chapter on Investigations (pañha-vāra)

§ 1 (root)

3 answers.

"*A phenomenon* (e.g., either greed, or any wholesome root) *associated with pleasant feeling, is to a phenomenon* (the remaining 2 groups, perception and consciousness), *a condition by way of root.*"

It should be remembered that also feeling is a group, and that the roots represent the formation-group.

"*A phenomenon* (the root Hatred) *associated with painful feeling, is to a phenomenon* (the remaining groups) *associated with painful feeling, a condition by way of root.*

"*A phenomenon* (either a wholesome root, or greed, or delusion) *associated with indifferent feeling, is to a phenomenon* (the remaining 2 groups) *associated with indifferent feeling, a condition by way of root.*"

§ 2 (object)

9 answers.

"*A phenomenon associated with pleasant feeling, may be to a phenomenon associated with pleasant (or, painful) feeling, a condition by way of object. For example, if after having given alms,...*etc. ......*with a mind associated with pleasant feeling, one is reviewing this act with a mind associated with pleasant feeling.—Or, after the jhāna associated with pleasant feeling has vanished, there may, by regretting such a thing, arise grief* (painful feeling)........ "

"*A phenomenon associated with pleasant feeling, may be to a phenomenon associated with indifferent feeling, a condition by way of object. For example, if after having given alms*.........etc......... *with a mind associated with pleasant feeling, one is reviewing this act with a mind associated with indifferent feeling*..........."

"*A phenomenon associated with painful feeling, may be to a phenomenon associated with pleasant (or, indifferent) feeling, a condition by way of object. For example, if the Noble Ones, with a mind associated with pleasant (or, indifferent) feeling, are reviewing their abandoned impurities* (e. g., hatred) *which were associated with painful feeling*.............."

"*A phenomenon associated with indifferent feeling, may be to a phenomenon associated with pleasant feeling, a condition by way of object. For example, if after having given alms*......etc .... *with a mind associated with indifferent feeling, one is reviewing this act with a mind associated with pleasant feeling*....... "

Etc., etc.

Thus, any mental phenomenon, whether associated with pleasant, or painful, or indifferent feeling, may, by taking it as object of our thinking, become a condition to a phenomenon associated with either pleasant, or painful, or indifferent feeling.

§ 3 (predominance)

5 answers.

"*A phenomenon associated with pleasant feeling, may be to a phenomenon associated with pleasant feeling, a condition by way of predominance, i. e. as object, or as co-nascent. As object: if after having given alms*......... . etc...........*with a mind associated with pleasant feeling, one is reviewing that act with a mind associated with pleasant feeling, by giving it preponderance. As co-nascent: a phenomenon associated with pleasant feeling, is to the associated groups, a condition by way of predominance.*"

Etc., etc.

§ 4 (proximity)

7 answers.

"*A phenomenon associated with pleasant feeling, may be to a phenomenon associated with pleasant feeling, a condition by way of proximity. For example, any preceding groups associated with pleasant feeling, are to any succeeding groups associated with pleasant feeling, a condition by way of proximity. The moment of Adaptation (anuloma) associated with pleasant feeling, is to the moment of Conversion (gotrabhū) associated with pleasant feeling, a condition by way of proximity. Thus is Adaptation to Purification, Conversion to the Path, Purification to the Path, the Path (moment) to its Fruition, the Fruition to (new) Fruition, etc.*

"*A phenomenon associated with pleasant feeling, may be to a phenomenon associated with indifferent feeling, a condition by way of proximity. For example, death-consciousness* (i.e. consciousness at the very last moment of death) *associated with pleasant feeling, is to rebirth-consciousness* (at the very moment of conception, being associated with indifferent feeling), *a condition by way of proximity. Sub-consciousness (bhavanga) associated with pleasant feeling,* (Dhs. 42—45) *is to the Adverting* (of the mind to its object, being associated with indifferent feeling), *a condition by way of proximity. Body-consciousness associated with pleasant feeling,* (ib. 38) *is to the resultant mind-element* (associated with indifferent feeling), *a condition by way of proximity*.........etc.........

"*A phenomenon associated with painful (or, indifferent) feeling, may be to a phenomenon associated with painful (or, indifferent) feeling, a condition by way of proximity. For example, any preceding group associated with painful (or, indifferent) feeling, is to any succeeding group associated with painful (or, indifferent) feeling, a condition by way of proximity.*"

Etc., etc.

The next paragraphs are rather short, with exception of the § on Decisive Support, which is full of illustrations.

The remaining 3 methods are treated in a similar way as in the 1st Triad.

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3. The TRIAD 'KARMA-RESULTANT, Etc.' (Vipāka-ttika)

These 3 qualities are: karma-result; subject to karma-result; neither karma-result, nor subject to karma-result.

The method followed in this, and the remaining Triads, is exactly the same as in the 1st and 2nd Triad. Of the remaining Triads, I only shall give the names, and indicate the three qualities.

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4. The TRIAD 'GRASPED, Etc.' (Upādiṇṇa-ttika)

That is: corporeality grasped, and connected with grasping; ungrasped, but connected with grasping; ungrasped, and not connected with grasping.

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5. The TRIAD 'CORRUPTED, Etc.' (Sankiliṭṭha-ttika)

That is: corrupted, and connected with corruption; uncorrupted, but connected with corruption; uncorrupted, and not connected with corruption.

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6. The TRIAD 'THOUGHT-CONCEPTION, Etc.' (Vitakka-ttika)

That is: with Thought-conception and Discursive Thinking; without Thought-conception, but with Discursive Thinking; free from Thought-conception and Discursive Thinking.

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7. The TRIAD 'RAPTURE, Etc.' (Pīti-ttika)

That is: Rapture (*pīti*), Joy (*sukha*), Equanimity (*upekkhā*). These 3 qualities are referred to death-consciousness, rebirth-consciousness, sub-consciousness, and Adverting of the mind (āvajjana; s. Dhs., Table No. 71).

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8. The TRIAD OF 'INSIGHT, Etc.' (Dassana-ttika)

That is: conquerable by Insight; conquerable by mental Training; conquerable neither by Insight, nor mental Training.

9. THE TRIAD 'HAVING A ROOT CONQUERABLE BY INSIGHT, Etc.' (Dassanena-pahātabbahetuka-ttika)

That is: having a root conquerable by Insight; conquerable by mental Training; conquerable neither by Insight, nor mental Training.

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10. The TRIAD 'LEADING TO KARMA-INCREASE, Etc.' (Ācaya-gāmī-ttika).

That is: leading to karma-increase; leading to karma-decrease; leading neither to karma-increase, nor karma-decrease.

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11. The TRIAD 'LEARNER, Etc.' (Sekha-ttika)

That is: (1) The 'Learner', lit. 'one who undergoes Training' (*sekha*),—i.e. one who has reached one of the paths, or their fruitions except the last one, the fruition of Arahâtship.—(2) The 'Master', lit. 'one beyond training' (*asekha*),—i.e. one who has already reached the fruit of Arahatship.—(3) One who is neither a learner, nor a master (*n'eva-sekha-nâsekha*),—i.e. the worldling (*puthujjana*), who has not yet reached the lowest path, the path of the Sotapan ('Stream-winner').—

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12. The TRIAD 'LIMITED, Etc.' (Paritta-ttika)

That is: limited, developed, immeasurable.

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13. The TRIAD 'HAVING A LIMITED OBJECT, Etc.' (Parittârammaṇa-ttika)

That is: having a limited object, having a developed object, having an immeasurable object.

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14. The TRIAD 'LOW, medium, exaltet' (hīna-ttika)

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15. The TRIAD 'WRONGNESS, Etc.' (Micchatta-ttika)

That is: fixed with regard to wrongness, fixed with regard to rightness, unfixed.

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16. The TRIAD 'HAVING THE PATH AS OBJECT, Etc.' (Maggârammaṇa-ttika)

That is· having the path as object,—as root,—as predominance.

17. The TRIAD 'ARISEN, not arisen, arising' (Uppanna-ttika)

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18. The TRIAD 'PAST, present, future' (Atīta-ttika)

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19. The TRIAD 'HAVING A PAST, present, or future OBJECT' (Atītârammaṇa-ttika)

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20. The TRIAD 'OWN, external, own and external' (Ajjhatta-ttika)

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21. The TRIAD 'HAVING AS OBJECT SOMETHING OWN, something external, something own and external' (Ajjhat-târammaṇa-ttika)

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22. The TRIAD 'VISIBLE AND REACTING, invisible and reacting, invisible and non-reacting' (Sanidassana-paṭigha-ttika)

II. ORIGINATION OF DUADS
(Duka-Paṭṭhāna)

1. The DUAD 'ROOT and not-root' (Hetu-duka)

(1) **Chapter on being 'dependent' (paṭicca-vāra)**

(a) Positive Method

§ 1 (root)

9 answers (quoted).

"*Dependent on a root phenomenon, there may arise a root phenomenon, conditioned by way of root; e.g., dependent on Non-Greed: Non-Hatred and Non-Delusion; dependent on Non-Hatred: Non-Greed and Non-Delusion; dependent on Non-Delusion: Non-Greed and Non Hatred; dependent on Greed: Delusion; on Delusion: Greed; on Hatred: Delusion; on Delusion: Hatred.*"

Greed is always associated, and co-nascent, with Delusion. So is Hatred, whilst Delusion may exist alone. But Greed and Hatred can never be associated with each other. Therefore, Greed can never depend on Hatred, and *vice versa*, by way of root, i. e. as associated phenomenon.

Of the 3 wholesome roots, none ever exists alone. Either all the 3 are present, or otherwise only Non Greed and Non-Hatred, which latter 2 are always inseparably associated.

"Dependent on a root phenomenon, there may arise a not-root phenomenon (associated groups and corporeality, etc.), *conditioned by way of root.*

"Dependent on a root phenomenon, there may arise a root phenomenon, and a not-root phonomenon, conditioned by way of root; e.g., dependent on Non-Greed, there arise Non-Hatred, Non-Delusion, and the associated groups, and corporeality (not-root) *produced by mind.*

"Dependent on a not-root phenomenon, there may arise a not-root phenomenon, conditioned by way of root—a root phenomenon—a root phenomenon, and a not-root phenomenon, conditioned by way of root.

"Dependent on a root phenomenon, and a not-root phenomenon, there may arise a root phenomenon, conditioned by way of root—a not-root phenomenon—a root phenomenon, and a not-root phenomenon, conditioned by way of root."

The remaining §§ are not detailed.

(b) Negative Method

§ 1 (not-root)

2 answers.

"Dependent on a not-root phenomenon, there may arise a not-root phenomenon, not conditioned by way of root... ....

"Dependent on a not-root phenomenon, there may arise a root phenomenon, not conditioned by way of root; e.g., dependent on groups accompanied by scepticism and restlessness ('not-root'), *there arises Delusion* (root) *accompanied by scepticism and restlessness."*

Etc., etc.

Chapters (2)-(6) are not detailed.

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(7) Chapter on Investigations (pañha-vara)

(a) Positive Method

§ 1 (root)

3 answers (quoted).

"A root-phenomenon may be to a root-phenomenon, a condition by way of root; e.g., Non-Greed to Non-Hatred and Non-Delusion..... ...cf. chapt. (1)............*Greed to Delusion, Hatred to Delusion, etc."*

"*A root phenomenon may be to a not-root phenomenon— to a root phenomenon and a not-root phenomenon, a condition by way of root, ...*"

§ 2 (object)

9 answers.

"*A root phenomenon may be to a root phenomenon...... to a not-root phenomenon...........to a root phenomenon and a not-root phenomenon, a condition by way of object...........*

"*A not-root phenomenon may be to a not-root phenomenon.........to a root phenomenon...........to a root phenomenon and a not-root phenomenon, a condition by way of object; e.g., if, after having given alms* (not-root)......etc......*one is reviewing* (not-root) *this act......etc.........*"

Etc., etc.

§ 21 (presence)

9 answers (quoted).

"*A root phenomenon is to a root phenomenon, a condition by way of presence; e.g., Non-Greed to Non-Hatred and Non-Delusion; Greed to Delusion, etc.*

"*A root phenomenon may be to a not-root phenomenon, a condition by way of presence, i. e. either as co-nascent, or post-nascent; e.g., the co-nascent roots* (e.g., Greed and Delusion), *to the associated groups, and to the corporeal phenomenon* (not-root) *produced by mind;.........the post-nascent roots, to this pre-nascent body.*"

Etc., etc.

(b) Negative Method

§ 2 (not-object) etc.

9 answers (quoted).

"*A root phenomenon may be to a root phenomenon, a condition by way of not-object......not-conascence......not-decisive support.*"

'By way of not-root' is, of course, impossible for a root, which, as root condition, must be co-nascent with the conditioned phenomenon.

"*A root phenomenon may be to a not-root phenomenon, a condition by way of not-object......not-conascence.....,....not-decisive support......not-prenascence......not-postnascence.*"

Etc., etc.

2. The DUAD 'ROOT-ACCOMPANIED and root-unaccompanied' (Sahetu-duka).

(1) Chapter on being 'dependent' (paṭicca-vāra)

(a) Positive Method

§ 1 (root)

9 answers (quoted).

"*Dependent on a root-accompanied phenomenon, there may arise a root-accompanied phenomenon...........a root-unaccompanied phenomenon (corporeality).........a root-accompanied and a root-unaccompanied phenomenon, conditioned by way of root.*"

Etc., etc.

(b) Negative Method

§ 1 (not-root)

2 answers.

"*Dependent on a root-accompanied phenomenon* (e.g., groups accompanied by scepticism, etc.), *there may arise a root-unaccompanied phenomenon* (Delusion), *not conditioned by way of root.*"

Etc., etc.

Chapters (3) and (5) are detailed; whilst (2) and (4) are said to be identical with (1); and (6), with (5).

---

(7) Chapter on Investigations (pañha-vāra)

(a) Positive Method

§ 1 (root)

6 answers (quoted).

"*A root-accompanied phenomenon may be to a root-accompanied phenomenon, a condition by way of root; e.g., the root-accompanied roots* (Greed or Hatred, acc. by Delusion ; Non-Greed acc. by Non-hatred, etc.) *are to the associated groups, a condition by way of root............*"

§ 2 (object)

9 answers (quoted).

"*A root-accompanied phenomenon may be to a root-accompanied phenomenon, a condition by way of object; e.g.,......if, whilst reflecting on the root-accompanied groups of existence as impermanent, miserable, and non-ego, there arises sadness* (accompanied by the root Hatred).........."

Etc., etc.

Hereafter are following many more such §§ fully detailed. Of the remaining chapters on the Duads, I shall from now only indicate the names, but giving both terms of each Duad, not only the first one, as done in the original.

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3. The DUAD 'ROOT-ASSOCIATED, & root-dissociated' (Hetusampayutta-duka)

4. The DUAD 'ROOT-ACCOMPANIED ROOT, & root-accompanied not-root' (Hetu-ceva-sahetu-duka)

Cf. 2nd Duad, chapter (7).

5. The DUAD 'ROOT-ASSOCIATED ROOT, & root-associated not-root' (Hetu-ceva-hetusampayutta-duka)

Identical with No. 4.

6. The DUAD 'ROOT-ACCOMPANIED NOT-ROOT, & root-unaccompanied not-root' (Nahetu-sahetuka-duka)

7. The DUAD 'CONDITIONED & unconditioned' (Sappaccaya-duka)

8. The DUAD 'CREATED & uncreated' (Sankhata-duka)

Identical with No. 7.

9. The DUAD 'VISIBLE & invisible' (Sanidassana-duka)

10. The DUAD 'REACTING & non-reacting' (Sapaṭigha-duka)

11. The DUAD 'CORPOREAL & uncorporeal' (Rūpī-duka)

12. The DUAD 'MUNDANE & ultramundane' (Lokiya-duka)

13. The DUAD 'RECOGNIZABLE & non-recognizable BY ANY ONE' (Kenaci-viññeyya-duka)

14. The DUAD '(evil) INFLUX & non-influx' (Āsava-duka)

15. The DUAD 'ACCOMPANIED BY INFLUXES, & unaccompanied by influxes' (Sâsava-duka)

16. The DUAD 'ASSOCIATED WITH INFLUXES, and dissociated from influxes' (Āsava-sampayutta-duka)

17. The DUAD 'INFLUX ACCOMPANIED BY INFLUX, & not-influx accompanied by influx' (Āsava-ceva-sâsava-duka)

18. The DUAD 'INFLUX ASSOCIATED WITH INFLUX, and not-influx associated with influx' (Āsava-āsavasampayutta-duka)

19. The DUAD 'DISSOCIATED FROM INFLUX, BUT RELATED TO INFLUX; and dissociated from influx, but not related to influx' (Āsavavippayutta-sâsava-duka)

The Duads 20-25 form an identical group of six chapters as 14-19, but with regard to Fetters (*saṁyojana*); 26-31 do so with regard to Ties (*gantha*); 32, with regard to Floods (*ogha*; not detailed); 33-38, with regard to Hindrances (*nīvaraṇa*); similarly 39-43, with regard to Contagions (*parāmāsa*). Then follow 46 further chapters on Duads, so that there are altogether 89 chapters on Duads.

III. ORIGINATION OF DUADS & TRIADS COMBINED

(Duka–Tika–Paṭṭhāna)

1. The DUAD 'ROOT, Etc.', and the TRIAD 'WHOLESOME, Etc.' (Hetu-duka-kusala-ttika)

"*Dependent on a phenomenon which is a root and is wholesome, there may arise, conditioned by way of root* (object, etc.), *a phenomenon which is a root and is wholesome...........a phenomenon which is not a root, but is wholesome...........a phenomenon which is a root and is wholesome; and a phenomenon which is not a root, but is wholesome.*"

Besides these 3, there are given 6 further such permutations, after which follow the usual chapters, of which only chapter (7) is detailed. Then, again, a new series of 7 chapters is started with 'unwholesome' phenomena. Thereafter follows:

2. The DUAD 'ROOT, Etc.', and the TRIAD OF FEELING (Hetu-duka-vedanā-ttika)

In this way, this first Duad 'root, etc.' is combined with all the 22 Triads. Then, the second Duad is combined with the 22 Triads, then the 3rd Duad, then the 4th etc.; and so are finally all the 89 Duads, so that, if really detailed, we should get 1958 such chapters.

IV. ORIGINATION OF TRIADS & DUADS COMBINED

(Tika–Duka–Paṭṭhāna)

This division resembles III, only that the Triads are here placed before the Duads, e. g.:—

"*Dependent on a phenomenon which is wholesome and is a root, etc.*"

Only chapters (1) and (7) are given in detail. Thereafter follow the other innumerable chapters on Triads and Duads, corresponding exactly with those in III.

V. ORIGINATION OF TRIADS & TRIADS COMBINED

(Tika-Tika-Paṭṭhāna)

If here really each Triad would have been combined with each of the remaining 21 Triads, we should have got 21 groups with each 21 combinations, i. e. 441 chapters Actually, however, only the first Triad has been combined in full with the remaining Triads, and then these combinations have been given in reverse order, so that we only get 42 chapters. I am giving here only the beginning of § 1 of the paṭicca-vāra of the 1st Triad combination:—

1. The TRIAD 'WHOLESOME, Etc.', and the TRIAD OF FEELINGS (Kusalattika-vedanāttika)

(I) Chapter on being 'dependent' (paṭicca-vāra)

§ 1 (root)

"*Dependent on a wholesome (unwholesome, or neutral) phenomenon associated with pleasant feeling, there may arise a wholesome, unwholesome, or neutral phenomenon associated with pleasant feeling, conditioned by way of root.*" Etc., etc.

Chapters (2)-(6) are not detailed.

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(7) Chapter on Investigations (pañha-vāra)

§ 1 (root)

"*A wholesome phenomenon associated with pleasant feeling, may be to a wholesome phenomenon associated with pleasant feeling, a condition by way of root (object, etc., etc.)*" Etc., etc.

After this chapter, again, a chapter on being 'dependent' follows, with regard to an unwholesome, then a neutral phenomenon, associated with painful feeling.

VI. ORIGINATION OF DUADS & DUADS COMBINED

(Duka-Duka-Paṭṭhāna)

Here, each of the 89 Duads would really have to be combined with each of the remaining 88 Duads, so that we should get 7744 chapters, but we actually find the whole contracted to 48 chapters.

1. The DUAD 'ROOT, Etc.', and the DUAD 'ROOT-ACCOMPANIED, Etc.' (Hetu-duka-sahetu-duka)

"*Dependent on a phenomenon which is a root, and is accompanied by a root, there may arise a phenomenon which is a root, and is accompanied by a root, conditioned by way of root.*" Etc.,etc.

B. NEGATIVE METHOD

All the themes of A. are here put into a negative form.

I. ORIGINATION OF TRIADS

(Tika–Paṭṭhāna)

1. The TRIAD 'NOT WHOLESOME, not-unwholesome, not-neutral' (Na-kusala-ttika)

Not-wholesome is either unwholesome or neutral; not-unwholesome, either wholesome or neutral; not-neutral, either wholesome or unwholesome

(I) Chapter on being 'dependent' (paṭicca-vāra)

(a) Positive Method

§ 1 (root)

"*Dependent on a not-wholesome phenomenon, there may arise a not-wholesome phenomenon, conditioned by way of root.*" Etc., etc.

II. ORIGINATION OF DUADS

(Duka–Paṭṭhāna)

1. The DUAD 'NOT-ROOT, and not not-root' (Na-hetu-duka)

"*Dependent on a not-root phenomenon* (1 group), *there may arise a not-root phenomenon* (3 groups), *conditioned by way of root, etc.*"

Etc., etc.

C. POSITIVE-NEGATIVE METHOD

I. ORIGINATION OF TRIADS

(Tika–Paṭṭhāna)

1. The TRIAD 'WHOLESOME, Etc.', and the TRIAD 'NOT-UNWHOLESOME, Etc.' (Kusalattike na-kusalattika)

The first Triad is: wholesome, unwholesome, neutral, the second one is: not-wholesome, not-unwholesome, not-neutral. The chapter begins thus:—

"*Dependent on a wholesome phenomenon, there may arise a not-wholesome phenomenon, conditioned by way of root; e. g., dependent on wholesome groups* (being acc. by roots), *there arises corporeality* (being neutral, hence not wholesome) *produced by mind, etc.*"

Etc., etc.

2. The TRIAD OF FEELINGS, and the TRIAD OF NOT-FEELINGS (Vedanāttike na-vedanāttika)

The first Triad is: pleasant, painful, indifferent feeling; the second one: not-pleasant (i. e. painful, or indifferent), not-painful (i. e. pleasant, or indifferent), not-indifferent (i. e. pleasant, or painful).

Etc., etc.

II. ORIGINATION OF DUADS

(Duka–Paṭṭhāna)

The DUAD 'ROOT, Etc.', and the DUAD 'NOT-ROOT, Etc.' (Hetuduke na-hetuduka)

"*Dependent on a root-phenomenon, there arises a not-root phenomenon* (corporeality produced by mind), *conditioned by way of root.*

"*Dependent on a root phenomenon, there arises a not-root phenomenon, and a phenomenon which is not a not-root* (i. e. a root), *conditioned by way of root.*"

Etc., etc.

III. ORIGINATION OF DUADS & TRIADS COMBINED

(Duka–Tika–Paṭṭhāna)

1. The DUAD 'ROOT, Etc.' COMBINED WITH THE TRIAD 'WHOLESOME, Etc.'; and the DUAD 'NOT-ROOT, Etc.' COMBINED WITH THE TRIAD 'NOT-WHOLESOME, Etc.' (Hetuduka-kusalattike nahetuduka-kusalattika)

"*Dependent on a phenomenon which is a root and which is wholesome, there may arise a phenomenon which is a not-root and not-wholesome, conditioned by way of root.*"

Etc., etc.

IV. ORIGINATION OF TRIADS & DUADS COMBINED

(Tika–Duka–Paṭṭhāna)

1. The TRIAD 'WHOLESOME, Etc.' COMBINED WITH THE DUAD 'ROOT, Etc.'; and the TRIAD 'NOT-WHOLESOME, Etc.' COMBINED WITH THE DUAD 'NOT-ROOT, Etc.' (Kusalattika-hetuduke nakusalattika-nahetuduka)

"*Dependent on a phenomenon which is wholesome and which is a root* (Non-Greed, etc.), *there may arise a phenomenon which is not-wholesome and is not a root* (corporeality), *conditioned by way of root.*"

Etc., etc.

V. ORIGINATION OF TRIADS & TRIADS COMBINED

(Tika–Tika–Paṭṭhāna)

1. The TRIAD 'WHOLESOME, Etc.', COMBINED WITH THE TRIAD OF FEELINGS; and the TRIAD 'NOT-WHOLESOME, Etc.', COMBINED WITH THE TRIAD OF 'NOT-FEELING, Etc.' (Kusalattika-vedanāttike nakusalattika-navedanāttika)

"Dependent on a wholesome phenomenon associated with pleasant feeling, there may arise a not-wholesome phenomenon not associated with pleasant feeling, conditioned by way of root."

Etc., etc.

VI. ORIGINATION OF DUADS & DUADS COMBINED

(Duka–Duka–Paṭṭhāna)

1. The DUAD 'ROOT, Etc.', COMBINED WITH THE DUAD 'ROOT-ACCOMPANIED, Etc.'; and the DUAD 'NOT-ROOT, Etc.', COMBINED WITH THE DUAD 'NOT-ACCOMPANIED by a root, etc.' (Hetuduka-sahetuduke nahetuduka-nasahetuka)

"Dependent on a phenomenon which is a root and which is accompanied by a root, there may arise a phenomenon (corporeality produced by mind) *which is not a root and is not accompanied by a root, conditioned by way of root."*

Etc., etc.

D. NEGATIVE-POSITIVE METHOD

The whole of this method is really a reversion of C, e. g.:

I. ORIGINATION OF TRIADS

(Tika–Paṭṭhāna)

1. The TRIAD 'NOT WHOLESOME, Etc.', and the TRIAD 'WHOLESOME, Etc.' (Na-kusalattike kusalattika)

"Dependent on a not-wholesome phenomenon, there may arise a wholesome phenomenon, conditioned by way of root."

Etc., etc.

APPENDIX

PAṬICCA-SAMUPPĀDA

THE DOCTRINE OF

DEPENDENT ORIGINATION

OF ALL PHENOMENA OF EXISTENCE

INTRODUCTION

None of all the teachings of Buddhism has given rise to greater misunderstandings, to more contradictory and more absurd speculations and interpretations than the Paṭicca-Samuppāda, the teaching of the "Dependent Origination" of all phenomena of existence. This is especially true with regard to western scholars and writers on Buddhism, who too often do not even possess the very rudiments of that knowledge required for such a difficult problem. No sooner have they acquired a mere smattering of the Pali language or the Buddhist scriptures, than they think themselves competent of producing essays and discourses on this profoundest and most intricate of all doctrines, of which the Buddha himself has said: "Profound, indeed, Ānanda, is this Dependent Origination, and profound does it appear, etc." (Mahānidāna-Sutta of Dīgha-Nikāya). Often without understanding the correct meaning of the mere 12 terms of the Paṭicca-Samuppāda, they are basing their explanations on their own fancy and imagination. Thus, without hesitation we may say that hitherto the Paṭicca-Samuppāda had never been really understood by anyone in the West. *

In the majority of cases one tried to present the Paṭicca-Samuppāda as an explanation of the primeval beginning of all things; and one saw in " Ignorance " (*avijjā*, sanskrit *avidyā*) the causeless, first principle, out of which, in the course of time, all conscious and physical life has evolved. That all in spite of the Buddha's repeated express declaration that an absolute first beginning of existence is something unthinkable (Anamatagga-Saṁyutta), and that all such like speculations may lead to imbecillity (Anguttara-Nikāya IV. 77); and that one never could imagine a time when there was no Ignorance and no Craving for existence (ib. X. 61; quoted in Visuddhi-Magga XVII, and similarly in Milinda-Pañha, 2nd chapter).

* I, however, must admit with regret that I could not have a perusal of the following essays :—Oltramare, La formule bouddhique des Douze Causes, son sens original et son interprétation théologique (1909) ; De la Vallée Poussin, Théorie des Douze Causes (1913); Franke, Die Kausalitätsreihe oder Nidāna-Kette, Zeitschrift der deutschen Morgenländ. Gesellschaft, 69, p. 470 seq. (1915).

In the Prajñāpāramitā, according to Burnouf, Introduction à l'histoire du Bouddhisme indien, p. 473, we find, for example, the following words: "Et comme elles (les conditions) n'existent pas (sic!), à cause de celà on les appelle Avidyā, c'est à dire ce qui n'existe pas (!), ou l'ignorance." And in Kern, Indian Buddhism, we read: "*Avijjā*, ignorance, is the state of not knowing, of sleep. Man at first awaking enters into a state of half-consciousness; his mind is affected by vague impressions (*sankhāra*!) before he has reached the state of clear consciousness. Then the phenomena appear to him, and the activity of his organs of sense commences, etc." And, again, in Burnouf, le lotus de la bonne loi: "De l'ignorance procéda la faculté de la réflexion (*sankhāra*!); de la faculté de la réflexion procéda la connaissance (*viññāṇa*); de la connaissance procéda l'union de l'esprit et de la matière (*nāma-rūpa*) etc."

In more recent times, again, quite a number of authors, chiefly Germans, led by Dr. Dahlke, call the Paṭicca-Samuppāda a "Simultaneous" Dependent Origination, and even go so far as to assert that "*the whole chain of the* (12) *conditions of origination represents one single karmical* (?)* *moment of personal experience* (karmisches Erlebnismoment)" ! ! Now, does this not really amount to the senseless assertion that Cause and Effect, i.e. the Karmic Process of Becoming (X = II) ** and Rebirth (XI = III), Birth (XI) and Death (XII), Wholesome and Unwholesome Karma-formations (II), the physical Sense Organs (V) and the (conscious) Impression (VI) based thereon—that all these things arise together at the very same moment, and that thus the Karma (i. e. action) * of the preceding birth takes place simultaneously with its effect (*vipāka*) in the succeeding birth? ! —Now, let me state that Simultaneity, indeed, plays an important part in the Paṭicca-Samuppāda, as we shall see later on, but that Simultaneity is only o n e of those 24 conditions (s. Introd. to Paṭṭhāna) that come into operation here.

Truly, not one of all these authors ever seem to have put himself the question, for what earthly reason the Buddha should have thought it necessary to teach such a doctrine. It was surely not for the sake of mere mental gymnastics ! It was to show, through which causes and conditions suffering comes into being,

* The wrong use of the terms 'Karma' and 'Karmical' originated with the Theosophists. What these terms really signify, can be learnt from I–III, and IX–XI.

** The Roman numerals refer to p. 143 f.

now and hereafter. For the Buddha shows in the Paṭicca-Samuppāda that it is through our life-affirming wholesome and unwholesome Karma-formations (II), performed through Ignorance (I), Craving (VIII) and Clinging (IX) in the past birth, that this present conscious existence (III, etc.), with all its woe and suffering, has been caused; and that our present Karmic Process of Becoming (X) is the cause for future Rebirth (XI) and suffering; and that after the extinction of all Ignorance (I), Craving (VIII) and Clinging (IX), no further life-affirming Karma (II = X) is produced, and therefore no future Birth and Suffering will arise again. In order to demonstrate this, it is indeed necessary—in spite of the aforementioned interpreters—to speak of 3 successive lives, of past, present, and future life. And this is not merely "a commentatorial interpretation," but it is also clearly, and in a most unambiguous manner, supported by canonical Sutta-texts, e.g., the Mahānidāna-Sutta of Dīgha-Nikāya, where it is said:

"*Once all **Ignorance*** (I) *and Clinging* (IX) *are extinguished, neither karmically meritorious, nor demeritorious, nor imperturbable **Karma-formations*** (II = X) *are produced, and thus no **Consciousness*** (III = XI) *will spring up again **in a new mother's womb**.*" And: "*For, if Consciousness were not to appear in the mother's womb, would in that case **Mentality and Corporeality*** (IV) *arise?*"—

Now, let it here be said, once for all, that the Paṭicca-Samuppāda is nothing but the teaching of conditionality and interdependence of all the manifold phenomena of existence, and of everything that happens, be it in the realm of the physical, or the psychical. It shows, how that sum of phenomena known by the 'conventional name' of 'I', 'Person', etc., is not all the mere play of blind chance; but how each phenomenon in this process of existence is entirely dependent upon other phenomena as conditions, so that with the removal of those phenomena that form the conditions to rebirth and suffering, rebirth, and therewith also all suffering, will perforce cease and come to an end. And this is the vital point and goal of the Buddha's teaching: deliverance from the cycle of rebirths with all its woe and suffering. Thus, the Paṭicca-Samuppāda serves in the elucidation of the second and third noble truth regarding the Origin and Extinction of Suffering (s. Anguttara-Nikāya III. 61), by explaining them from their very foundations upwards, and giving them a fixed philosophical form.

Of the Sutta-Piṭaka, it is the Nidāna-Saṁyutta of Saṁyutta-Nikāya (Nid. Saṁy.), and the Mahā-Nidāna-Sutta of Dīgha-Nikāya (Nid. Sutta), which provide the longest of all the explanations of the Paṭicca-Samuppāda.

Of the Abhidhamma-Piṭaka, the Paccayâkāra-Vibhanga (p. 24 f.), and above all the Paṭṭhāna (s. VII), come into consideration. In the latter work, however, the 12 constituent links of the Paṭicca-Samuppāda formula are not treated in due order, but in a disconnected and scattered way, as there all the phenomena are arranged from quite a different point of view, namely, with reference to the 24 conditions (s. VII, Introd.).

The most detailed, and at the same time throughout connected, systematical exposition of the Paṭicca-Samuppāda is given in Visuddhi-Magga XVII*, on which, to a great deal, I have built up my present essay, whilst at the same time utilizing all the above and still other canonical sources. I, moreover, have consulted the Abhidhamma- and Visuddhimagga-Commentaries, as well as Sinhalese treatises, as Dharmaratna's visesha-vistarârtha-sahita-Paṭicca-samuppādaya, and Sattvotpatti-Viniścaya, and others.

Hence, being entirely based on authentical Pali texts and commentaries, this short exposition of the Paṭicca-Samuppāda reflects the true orthodox interpretation of the original Theravāda Buddhism, and it must certainly be regarded as the first real explanation of the Paṭicca-Samuppāda in western tongue.

Due to the terse and laconic diction, which for the sake of brevity and preciseness often had to be adopted, some of the statements may at first sight appear somewhat unintelligible, but, after getting used to it, nearly everything becomes clear and self-evident.

Before beginning with the study of this essay, however, I must ask the reader at first to thoroughly re-read the Introduction to Paṭṭhāna, and try to impress on his mind and memory the names of the 24 conditions, or ways of dependency, together with their full import.

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* See Nyanatiloka, Visuddhi-Magga, Der Weg zur Reinheit, vol. III.

PAṬICCA-SAMUPPĀDA

"The Dependent Origination"

I–II. **AVIJJĀ-PACCAYĀ SANKHĀRĀ.**
II–III. **SANKHĀRA-PACCAYĀ VIÑÑĀṆAṀ.**
III–IV. **VIÑÑĀṆA-PACCAYĀ NĀMA-RŪPAṀ.**
IV–V. **NĀMA-RŪPA-PACCAYĀ SAḶ-ĀYATANAṀ.**
V–VI. **SAḶ-ĀYATANA-PACCAYĀ PHASSO.**
VI–VII. **PHASSA-PACCAYĀ VEDANĀ.**
VII–VIII. **VEDANĀ-PACCAYĀ TAṆHĀ.**
VIII–IX. **TAṆHĀ-PACCAYĀ UPĀDĀNAṀ.**
IX–X. **UPĀDĀNA-PACCAYĀ BHAVO.**
X–XI. **BHAVA-PACCAYĀ JĀTI.**
XI–XII. **JĀTI-PACCAYĀ JARĀ-MARAṆAṀ** soka parideva-dukkha-domanassûpāyāsā sambhavanti.

Evam-etassa kevalassa dukkha-kkhandhassa samudayo hoti.

Avijjāya tv-eva asesa-virāga-nirodhā sankhāra-nirodho, sankhāra-nirodhā viññāṇa-nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho, nāma-rūpa-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇhā-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṁ soka-parideva-dukkha-domanassûpāyāsā nirujjhanti.

Evam-etassa kevalassa dukkha-kkhandhassa nirodho hoti.

IN ENGLISH

I–II. "*Through Ignorance* (*avijjā*) *conditioned are the Karma-Formations* (*sankhāra*).

II–III. "*Through the Karma-Formations* (*sankhāra*) *conditioned is Consciousness* (*viññāṇa; in a new birth*).

III–IV. "*Through Consciousness* (*viññāṇa*) *conditioned are Mentality and Corporeality* (*nāma-rūpa*).

IV–V. "*Through Mentality and Corporeality* (*nāma-rūpa*) *conditioned are the* 6 *Bases* (*āyatana*).

V–VI. "*Through the* 6 *Bases* (*āyatana*) *conditioned is Impression* (*phassa*).

VI–VII. "*Through Impression (phassa) conditioned is Feeling (vedanā).*

VII–VIII. "*Through Feeling (vedanā) conditioned is Craving (taṇhā).*

VIII–IX. "*Through Craving (taṇhā) conditioned is Clinging (upādāna).*

IX–X. "*Through Clinging (upādāna) conditioned is the (karmic and karma-resultant) Process of Becoming (bhava).*

X–XI. "*Through the (karmic) Process of Becoming (bhava) conditioned is Rebirth (jāti).*

XI–XII. "*Through Rebirth (jāti) conditioned are Decay and Death (jarā-maraṇa), sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.*

"*Through the entire fading away and extinction of this Ignorance, however, the Karma-formations become extinguished. Through extinction of the Karma-formations, Consciousness becomes extinguished. Through extinction of Consciousness, Mentality and Corporeality become extinguished. Through extinction of Mentality and Corporeality, the* 6 *Bases become extinguished. Through extinction of the* 6 *Bases, Impression becomes extinguished. Through extinction of Impression, Feeling becomes extinguished. Through extinction of Feeling, Craving becomes extinguished. Through extinction of Craving, Clinging becomes extinguished. Through extinction of Clinging, Rebirth becomes extinguished. Through extinction of Rebirth, Decay and Death become extinguished, as well as sorrow, lamentation, pain, grief and despair. Thus takes place the extinction of this whole mass of suffering.*"

In Visuddhi-Magga XVII it is pointed out that, and also why, the Buddha employed various methods in dealing with the Paṭicca-Samuppāda. The 1st and usual method leads in progressive order from I-XII, the 2nd in progressive order from VII-XII, the 3rd in retrogressive order from XII-I, the 4th in retrogressive order from VIII-I. But, as a matter of fact, besides these 4 methods mentioned, there are still some other methods to be found in the Sutta-Piṭaka, e. g., one leading from III-XII (Nid. Saṁy. 49), one from V-VIII (ib. 43), whilst Vibhanga VI (q. v.) treats even on 24 different methods. Here some examples may be quoted for the above-mentioned 4 methods.

(1st method). This is as shown above.

(2nd method). "*And whilst approving of the Feeling* (VII) *and cherishing it, Lust springs up. But Lust for Feeling means Clinging, and through Clinging conditioned is the Process of Becoming, through the Process of Becoming conditioned is Rebirth, and through Rebirth conditioned are Decay and Death* (XII), *sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.*" (Nid. Saṁy.).

(3rd method). "*Through Rebirth conditioned are Decay and Death* (XII): *thus it was said. But are, O Monks, Decay and Death really conditioned through Rebirth, or not? Or how is it?*"—"*Decay and Death, O Venerable One, are conditioned through Rebirth. Thus we think.*"—"*Through the Process of Becoming conditioned is Rebirth: thus it was said.........etc.........Through Ignorance* (I) *conditioned are the Karma-formations: thus it was said.........etc.........*" (ib.).

(4th method). "*Through what, O Monks, are these* 4 *nutriments*—material food, sense-impression, mind-volition, consciousness—*conditioned, what is their origin, how are they produced, how do they arise?—Through Craving* (VIII) *are these* 4 *nutriments conditioned.........Through what, O Monks, is Craving conditioned ....is Feeling conditioned.........etc.........are the Karma-formations conditioned.........? Through Ignorance* (I).........*etc.........*"

I-II. Through IGNORANCE conditioned are the KARMA-FORMATIONS (AVIJJĀ-paccayā SAṄKHĀRĀ).

"IGNORANCE" (*avijjā*) is in the Sutta-Piṭaka explained as not understanding the 4 Noble Truths, regarding the misery of life, its origin, its extinction, and the path leading to its extinction; and in the Abhidhamma-Piṭaka, further, as not understanding the past, future, and both the past and future existence, and as not understanding the Dependent Origination of all the phenomena of existence.

By "KARMA-FORMATIONS" (*sankhāra*) are meant the rebirth-producing wholesome and unwholesome Volitions (*cetanā*), manifested in bodily, verbal, or mere mental Actions (*kamma*, Sanskrit *karma*). In both, the Sutta and Abhidhamma, they are mostly classified as: 1. "meritorious" (*puññâbhisankhāra*), as such

appertaining either to the sense-sphere (1-8), * or to the 5 Jhānas, or trances, of the form-sphere (9-13); 2. "demeritorious" (*apuññâbhi-sankhāra*), appertaining only to the sense-sphere (22-33); 3. "imperturbable" (*āneñjâbhisankhāra*), appertaining to the 4 Jhānas of the formless-sphere (14-17). Of these, 1 and 3 are worldly wholesome (*lokiya-kusala*), whilst 2 is unwholesome (*akusala*).—Karmically neutral (*avyākata*), and transmundane wholesome (*lokuttara-kusala*) states, do not come into consideration here, as they are no Karma-formations, i. e. no conditions for rebirth.

(Meritorious Karma-formations).—Ignorance may be to the meritorious Karma-formations a condition (a) by way of Object (*ārammaṇa*, p. 99, § 2), or (b) by way of Decisive Support (*upanis-saya*, p. 102, § 9).

(a) For example, if we take our own, or another person's, ignorance, as object of our contemplation, considering it for instance as something evil and rejectible, then we thereby are producing meritorious Volitions, meritorious Karma-formations. In this case, Ignorance is to these meritorious Karma-formations—belonging to this sense-sphere—a condition through being the Object (*ārammaṇa*) of our contemplation.

Or, when with Jhāna-vision (in the form-sphere) we are perceiving Ignorance in another person's mind, at that time the thus produced meritorious Karma-formations in the form-sphere are dependent on Ignorance as their Object.

(b) But if in order to overcome Ignorance, we are induced to perform meritorious deeds and practise self-control—belonging to the sense-sphere—or attain the Jhānas of the form-sphere, in that case all these meritorious Karma-formations produced thereby, are dependent on Ignorance as their Decisive Support (*upanissaya*).

(Demeritorious Karma-formations).—If, through thinking on a state of Ignorance, however, greed or any other demeritorious phenomena are springing up, then these demeritorious Karma-formations are dependent on Ignorance, conditioned through Ignorance by way of Object (*ārammaṇa*).

Or, if we pay that state of Ignorance as object great attention, and concentrate our mind on it, and enjoy it by way of greed, etc.,

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* The numbers in paranthesis refer everywhere to the classes of consciousness in the Table to Dhammasanganī.

then Ignorance is to these demeritorious Karma-formations a condition by way of Predominating Object (*ārammaṇâdhipati*, 99,§ 3), and by way of Decisive Support through Object (*ārammaṇûpanissaya*, p. 103 (1)).

Or, if blinded and impelled by Ignorance, one is induced to commit crimes, or any other demeritorious Karma-formations, then these demeritorious Karma-formations are conditioned through Ignorance by being their Decisive Support (*upanissaya*).

The Ignorance bound up with each immediately preceding Impulsive moment, is to the demeritorious Karma-formations of each immediately following Impulsive moment (*javana*; s. Vibh. III, and Table to Dhs.) a condition by way of Proximity (*anantara*), Contiguity (*samanantara*), by way of Decisive Support of Proximity (*anantarûpanissaya*), by way of Frequency (*āsevana*), Absence (*natthi*), and Disappearance (*vigata*). Cf. p. 99 f, 104, 108f.

At the very moment of performing any demeritorious Karma-formation, Ignorance is to the associated demeritorious Karma-formation a condition by way of Root (*hetu*), Co-Nascence (*saha-jāta*), Mutuality (*aññamañña*), Support (*nissaya*), Association (*sampayutta*), Presence (*atthi*), Non-Disappearance (*a-vigata*). Cf. p. 98, 101 f, 107, 108 f.

(Imperturbable Karma-formations).—To the imperturbable Karma-formations, Ignorance may be a condition only by way of Decisive Support (*upanissaya*). If, namely, for the purpose of overcoming Ignorance, we produce the 4 Jhānas of the Formless-sphere, then these imperturbable Karma-formations of the formless-sphere depend on Ignorance as their Decisive Support (*upanissaya*).

Here I wish to call attention to the fact that Ignorance, though being an obvious condition, is in no way the only condition to the Karma-formations; and so are the Karma-formations to Consciousness, etc., etc. For, each of the conditionally arising phenomena of the Paṭicca-Samuppāda is dependent on various other conditions besides that given in the formula, and all are inter-related and inter-dependent in manifold ways.

II-III. Through the KARMA-FORMATIONS conditioned is CONSCIOUSNESS (SANKHĀRA-paccayā VIÑÑĀṆAṀ).

Here by "CONSCIOUSNESS" (*viññāṇa*) are meant only those classes of consciousness which are the results (*vipāka*) of

wholesome or unwholesome Karma-formations done in former existence (34-65), namely:—"*Eye-, Ear-, Nose-, Tongue-, Body-consciousness*" (i. e. visible sensation, audible sensation, etc.), with either desirable or undesirable objects, according to whether they are the results of wholesome (34-38), or of unwholesome Karma (50-54); further, the *Recipient* (*sampaṭicchana*) "*Mind-Element*" (*mano-dhātu*)—receiving the sense-objects, and being either the result of wholesome (39) or unwholesome Karma (55)—; further, the *Investigating* (*santīrana*) and *Registering* (*tad-ārammaṇa*) "*Mind-Consciousness-Element*" (*mano-viññāṇa-dhātu*) not accompanied by moral roots, which, as result of wholesome Karma-formation, is accompanied either by joy (40) or indifference (41); and, as result of unwholesome Karma-formation, by indifference (56); further, those "8 *karma-resultant lofty states*" of Registering-, Rebirth-Death-, and Sub-Consciousness, accompanied by the moral roots, greedlessness and hatelessness, and either associated with knowledge or not, accompanied by joy or indifference, prepared or not (42-49); further, the karma-resultant *consciousness in the Form-world* and *Formless-world* (57-65) due to the Jhānas practised in a previous birth.

Now, the Karma-formations are to all the above karma-resultant classes of Consciousness, hence also to Rebirth-Consciousness (*paṭisandhi-viññāṇa*), a condition by way of Karma, and thus also by way of Decisive Support (*upanissaya*). For it is said in the Tika-Paṭṭhāna: "Wholesome and unwholesome Karma is to its result a condition by way of Decisive Support."

Rebirth-Consciousness arises at the very moment of conception.

In the Sutta it is said: "*Once all* (I) ***Ignorance*** (*avijjā*) *and Clinging are extinguished, neither karmically meritorious, nor demeritorious, nor imperturbable* (II) ***Karma-formations*** (*sankhāra*) *are produced, and thus no* (III) ***Consciousness*** (*viññāṇa*) *will spring up again in a new mother's womb.*" (Nid. Saṁy. 51).

III-IV. Through CONSCIOUSNESS conditioned are MENTALITY and CORPOREALITY (VIÑÑĀṆA-paccayā NĀMA-RŪPAṀ).

"*For if Consciousness were not to appear in the mother's womb, would there in that case* (IV) ***Mentality and Corporeality*** *arise?*"

(Nid. Sutta). "*Just as two bundles of reed leaning one against the other, so are Mentality and Corporeality dependent on Consciousness.*" (Nid. Sutta 67).

"MENTALITY" (*nāma*) refers here only to 3 of the mental groups, i.e. karma-resultant Feeling, Perception, and—except for (42-49)—a few general Mental Formations, because the fourth, the Consciousness-group, is here already mentioned as the condition to mentality.

Apart from the Paṭicca-Samuppāda formula, Mentality (*nāma*) is a name for all the 4 mental groups.

"CORPOREALITY" (*rūpa*) comprises the primary physical elements—solid, fluid, heat, motion—and all the corporeal phenomena derived therefrom. For these s. Vibh. II.

In the Sutta it is said :

" (In this connection) Feeling, Perception, Volition, Impression, and Advertence, are called the "Mental" (*nāma*). The 4 primary physical Elements, and the corporeality derived therefrom, are called the 'Corporeal' (*rūpa*)." (Majjhima-Nikāya 9).

The here-mentioned mental phenomena, together with Concentration and mental Vitality, are those 7 *primary general* qualities present in every consciousness, and the only ones in the 5 classes of sense-consciousness. Cf. Table to Dhs. (34-38).

The 5 Groups, i. e. the 4 mental groups and the Corporeality group, are minutely explained in Visuddhi-Magga XIV.

(Consciousness and Mentality).—The karma-resultant classes of Consciousness are to the simultaneously arising 3 Mental groups—during life-continuity, as well as at rebirth, etc.—a condition by way of Co-Nascence (*saha-jāta*), Mutuality (*aññamañña*), Support (*nissaya*), Association (*sampayutta*), Faculty (*indriya*; mind-faculty, p. 106), Presence (*atthi*), and Non-Disappearance (*a-vigata*).

(Consciousness and Corporeality).—Consciousness is to the 6 *physical sense-organs*, only at the moment when they come into existence, a condition by way of Co-Nascence, Karma-result (*vipāka*), Nutriment (*āhāra*), Faculty, Dissociation (*vippayutta*), Presence, Non-Disappearance, and Mutuality. To the remaining corporeal phenomena it is a condition in the same ways, excepting only Mutuality. Cf. p. 105, 107.

There are many more ways in which karma-resultant Consciousness is a condition to the numerous Corporeal and Mental phenomena.

IV-V. Through MENTALITY and CORPOREALITY conditioned are the 6 BASES (NĀMA-RŪPA-paccayā SAḶ-ĀYATANAṀ).

The 6 "BASES" (*āyatana*) are a name for the 5 physical sense-organs (eye-, ear-, nose-, tongue,- body-sensitivity) and the "Mind-Base" (*manâyatana*), the latter being a collective term for all the different classes of Consciousness. Cf. Vibh. III.

"MENTALITY" (*nāma*) refers, again, to the above-mentioned 3 karma-resultant mental groups, whilst "CORPOREALITY" (*rūpa*) refers here to the 4 primary elements, the 6 physical organs, and the physical vitality.

The physical organ, or seat, of mind must not be confounded with the Mind-Base (s. above).

(Mentality and Mind-Base.)—At the moment of conception, as well as during life-continuity, the 3 Mental groups are to the Mind-Base (Consciousness) a condition in at least 7 ways, i.e. by way of Co-Nascence, Mutuality, Support (*nissaya*), Association, Karma-Result, Presence, and Non-Disappearance; some mental phenomena (e. g., greedlessness, etc.), also by way of Root (*hetu*); some (e.g., Mind-Volition, and Mind-Impression), by way of Nutriment (*āhāra*).

The *meritorious* and *demeritorious* Mental phenomena—which, however, do not come into consideration here—are to the Mind-Base a condition in the same ways, excepting only Karma-result. Some are a condition by way of Root (e.g., greed, hatred, etc.), some by way of Nutriment (s. last §).

(Mentality and the 5 physical sense-organ Bases).—Karma-resultant Mental phenomena dependent on the 5 sensitive organs (i.e. those mental phenomena associated with eye-consciousness ear-consciousness, etc.) are, during life-continuity, to the 5 physical sense-organ Bases a condition by way of Post-Nascence (*pacchā-jāta*, p. 104, § 11), Dissociation, Presence, and Non-Disappearance.

(Corporeality and Mind-Base).—The *physical organ of mind* is, at the moment of conception, to the Mind-Base a condition by way of Co-Nascence, Mutuality, Support, Dissociation, Presence, and Non-Disappearance.

The mind, namely, is functioning in the embryo from the very first moment of its conception. Hence, only at conception does the physical organ of mind arise 'simultaneously' with consciousness, both being conditions 'to one another', whilst the physical organ of mind is a 'support' (foundation) to consciousness by its 'presence' and 'not-disappearance'.

(Corporeality and the 5 physical sense-organ Bases).—The 4 primary *physical Elements* are to any of the 5 physical sense-organ Bases (eye, ear, etc.)—but only at the very moment when they first come into existence—a condition by way of Co-Nascence, Presence, and Non-Disappearance.

Of the 5 sentient organs, body-sensitivity appears first in the human embryo, while the other organs arise later.

During life-continuity, the 4 Elements are to the 5 sense-organs a condition by way of Support (*nissaya*), Presence, and Non-Disappearance.

Physical Vitality is, during life-continuity as well as at conception, to the 5 physical sense-organ Bases a condition by way of Presence, Non-Disappearance, and Faculty.

In other words, the 5 sense-organs are, at any time, dependent on the presence of physical vitality.

Bodily Nutriment is to the 5 sense-organ Bases a condition by way of Presence, Non-Disappearance, and Nutriment.

In other words, the 5 sense-organs can only exist as long as material nutriment is present.

(Corporeality and Mind-Base).—The 5 physical *sense-organs* are, during life-continuity, to the 5 kinds of *sense-consciousness*, as eye-consciousness, etc., a condition by way of Support, Pre-Nascence (*pure-jāta*, p. 103 f.), Faculty, Dissociation, Presence, and Non-Disappearance.

In other words, these 5 kinds of sensuous consciousness could not arise without the pre-arising, the presence, and the faculty of the 5 physical sense-organs as Support.

The *physical Organ of Mind* is, during life-continuity, to the Mind-Base (consciousness) a condition by way of Support, Pre-Nascence, Dissociation, Presence, and Non-Disappearance.

In other words, consciousness, during life-continuity, depends on the Support, Pre-Arising and Presence of the physical Organ of Mind.

V-VI. Through the 6 BASES conditioned is IMPRESSION (saḷ-ĀYATANA-paccayā PHASSO).

The 6 kinds of "IMPRESSION" (*phassa*) are: eye-impression, ear-impression, nose-impression, tongue-impression, body-impression, mind-impression, which here are either the results of wholesome or unwholesome Karma. They are associated with all the above kinds of karma-resultant consciousness (34-65).

(The 5 physical sense-*organ* Bases and 5 sense-Impressions).—The 5 sense-organ Bases (eye-sensitivity, etc.) are to the corresponding 5 kinds of sense-Impression (associated with eye-consciousness, etc.) a condition by way of Support, Pre-Nascence (*pure-jāta*), Faculty, Dissociation, Presence, and Non-Disappearance.

Here it should be remembered that the 5 physical sense-organs are included in the 20 Faculties (cf. p. 106, § 16), and that the 5 fold sense-impression (being associated with consciousness) cannot take place, if the physical sense-organs have not already arisen, or if after arising have disappeared again.

(Mind-Base and the 5 sense-Impressions).—The 5 classes of sense-consciousness (included in the Mind-Base) are to the associated 5 karma-resultant sense-Impressions, at all times, a condition by way of Co-Nascence, Mutuality, Support, Karma-Result, Nutriment, Faculty, Association, Presence, and Non-Disappearance.

Here, again, we have to remember that consciousness and its mental concomitants, hence also Impression, are all 'simultaneously' arising, mutually conditioned, and inseparably associated with each other; and that the 5 kinds of sense-consciousness are Karma-Results, and considered as Nutriment (cf. p. 105, § 15) and Faculty.

(The 5 physical sense-*object* Bases and 5 sense-Impressions).—The 5 physical sense-object-Bases (as visible object, sound, etc.) are to the corresponding 5 sense-Impressions (visual Impression, etc.) a condition by way of Object, Pre-Nascence (*pure-jāta*), Presence, and Non-Disappearance.

This means that, if the 5 physical objects had not yet appeared, or after their appearance had disappeared again, no corresponding sense-Impressions would take place.

(The 6 object Bases and Mind-Impression).—The 6 objects —i.e. the 5 physical objects, and the mind-object (s. Vibh. II)—are to mind-Impression a condition merely by way of Object.

VI-VII. Through IMPRESSION conditioned is FEELING (PHASSA-paccayā VEDANĀ).

There are 6 kinds of "FEELING" (*vedanā*): born of eye-impression, ear-impression, nose-impression, tongue-impression, body-impression, and mind-impression. With every kind of consciousness, Feeling is inseparably associated. Here, however, only the karma-resultant Feelings come into consideration, i. e. those Feelings which are associated with the above-mentioned classes of karma-resultant consciousness and karma-resultant impressions.

(The 5 sense-Impressions and 5 Feelings).—The 5 sense-Impressions (eye-impression, etc.) are to the corresponding 5 kinds of Feeling (born of eye-impression, etc.) a condition in 8 ways, i.e. by way of Co-Nascence, Mutuality, Support, Karma-Result, Nutriment, Association, Presence, and Non-Disappearance.

Here, again, the reader has to remember that all the mental phenomena in one and the same state of consciousness, hence also the above sense-Impressions and the corresponding five kinds of Feeling, are necessarily dependent upon each other by their simultaneous arising, their presence, their association, etc.

(The 5 sense-Impressions and Recipient consciousness, etc.).—The 5 sense-Impressions are to those Feelings associated with Recipient (39, 55), Investigating (40, 41, 56), and Registering (40, 49, 56) consciousness, merely a condition by way of Decisive Support (*upanissaya*).

The 5 sense-Impressions, namely, are only associated with eye-consciousness, etc., and precede those other classes of consciousness. To Recipient consciousness, however, they are a condition also by way of Contiguity (*samanantara*). Cf. Vibh. III.

(Mind-Impression and Registering consciousness).—Mind-Impression is to the simultaneously arising karma-resultant Feelings associated with Registering consciousness (40-49; 56), a condition in the above 8 ways.

(Mind-Impression and Conception, etc.)—To those Karma-resultant Feelings that arise in all the 3 spheres at Conception, in Sub-consciousness, and at Death (41-49, 56-65), as well as to those Feelings that arise along with the Registering consciousness (40-49; 56),—to all those does Mind-Impression associated with the 'Advertence to the threshold of mind' (*mano-dvārâvajjana*; 71)—which, however, is not karma-resultant, but merely functional (*kriyā*)—constitute a condition by way of Decisive Support (*upanissaya*).

VII-VIII. Through FEELING conditioned is CRAVING (VEDANĀ-paccayā TAṆHĀ).

With regard to the 6 objects, there are 6 kinds of "CRAVING" (*taṇhā*), i.e. craving with regard to visible objects, sounds, odours, tastes, bodily sensations, and mind-objects.

If, with regard to any of these objects, Craving arises with the desire for sensual enjoyment, it is called "Sensuous Craving" (*kāma-taṇhā*). If it is connected with the belief in eternal personal existence, it is called "Craving for Existence" (*bhava-taṇhā*). If it is connected with the belief in annihilation of personal existence, it is called "Craving for Self-Annihilation" (*vi-bhava-taṇhā*).

Any Feeling associated with any karma-resultant consciousness, is to Craving a condition only by way of Decisive Support (*upanissaya*), all the same whether the feeling be agreeable, painful, or indifferent. For even painful Feeling may be a condition to Craving, as conditioned by painful Feelıng there may arise the desire and craving for happiness.

VIII-IX. Through CRAVING conditioned is CLINGING (TAṆHĀ-paccayā UPĀDĀNAṀ).

The 4 kinds of "CLINGING" (*upādāna*) are: 1. "Sensuous Clinging" (*kāmûpādāna*), 2. "Clinging to Erroneous Opinions" (*diṭṭhûpādāna*), 3. "Clinging to mere Rule and Ritual" (*sīlabbatûpādāna*), 4. "Clinging to the Ego-belief" (*atta-vādûpādāna*).

Sensuous Craving (*kāma-taṇhā*) is to Sensuous Clinging (*kāmûpādāna*) a condition by way of Decisive Support. Craving (*taṇhā*) is to the simultaneously arising 3 other kinds of Clinging a condition by way of Co-Nascence, Mutuality, Support, Association, Presence, Non-Disappearance, and Root (greed); to the not simultaneously arising Clinging, however, merely a condition by way of Decisive Support.

IX-X. Through CLINGING conditioned is the Process of BECOMING (UPĀDĀNA-paccayā BHAVO).

The "PROCESS of BECOMING" (*bhava*) is of 2 kinds:— (1) "Karma-Process" (*kamma-bhava*), being the active side of existence; and (2) "Rebirth-Process" (*uppatti-bhava*), being the passive (re-active), karma-resultant side of existence.

(1) The "KARMA-PROCESS" (*kamma-bhava*) consists of rebirth-producing volitions (*cetanā*), and the therewith associated phenomena which, all combined together, are to be considered as Karma, or Action (*kamma*). As it is said in Vibhanga:—"What at that occasion is the Karma-Process?—It is the meritorious, demeritorious, and imperturbable karma-formation (s. I-II). This is called the Karma-Process. Moreover, all action leading to rebirth is called Karma-Process."

Hence, "Karma-Process" is a collective name for rebirth-producing Volition (*cetanā*), and all the mental phenomena associated therewith, whilst the 2nd link of the formula, the Karma-Formations (*sankhāra*), according to the Paṭisambhidā-Magga (Ñāṇakathā No. 4), designates the rebirth-producing Volitions only.

By the way, volition (*cetanā*) being often spoken of as the dominating and active factor amongst all the various phenomena belonging to the group of Sankhāras ('Formations'), it would not be very wrong—except for the karmically neutral states—to call this group the 'Group of Karma-Formations'. It is really this group, that makes up Karma, and character.

(2) The "REBIRTH-PROCESS" (*uppatti-bhava*), in short, comprises the karma-resultant (*vipāka*) groups of existence. In Vibhanga VI it is said:—"What on that occasion is the Rebirth-Process?—There is the process of becoming in the sensuous sphere, in the form-sphere, the formless sphere, the perception-sphere, the non-perception-sphere, the neither-perception-nor-nonperception-sphere, in the one-group sphere (i.e. of the unconscious beings, possessing only one group, the Corporeality-group; rebirth in that sphere being caused by the attainment of the 4th Jhāna), the four-group sphere (formless sphere), the five-group sphere (sense-sphere and form-sphere): this is called the Rebirth-Process of Becoming."

About Karma-Process and Rebirth-Process s. Table on p. 158.

Now, impelled by "Sensuous Clinging" (*kāmûpādāna*), one may produce a meritorious or demeritorious Karma-Process that causes Rebirth in a corresponding world. Or, impelled by sensuous clinging to happiness and joy (which one hopes to find in the form- or formless-sphere), one might practise the Jhānas of the form-, or formless-sphere, and thus be reborn in one of those higher spheres. In such case, Sensuous Clinging would be the condition to that meritorious Karma-Process that caused Rebirth in these spheres.

Or, impelled by "Clinging to Erroneous Opinions" (*diṭṭhûpādāna*), e.g., to the belief that the Ego reaches extinction in a certain of the three spheres, one may produce a Karma-Process that causes Rebirth in that special sphere. Thus, the Clinging to Erroneous Opinions is a condition to that Karma-Process that causes Rebirth in one of these 3 spheres.

In a similar way, also "Clinging to mere Rule and Ritual" (*sīlabbatûpādāna*), and "Clinging to the Ego-Belief" (*atta-vādûpādāna*), may be a condition to such a Karma-Process that causes Rebirth in one of these 3 spheres.

To the existence in the *form-* and the *formless*-sphere, as well as to the wholesome Karma- and Rebirth-Process included in the *sensuous*-sphere, this fourfold Clinging is a condition only by way of Decisive Support (*upanissaya*).

In the Sensuous Existence, these 4 kinds of Clinging are to the simultaneously arising unwholesome Karma-Process, a condition by way of Co-Nascence, Mutuality, Support, Association, Presence, Non-Disappearance, and Root (greed); but to the not simultaneously arising Karma-Process they are merely a condition by way of Decisive Support.

X-XI. Through the PROCESS of BECOMING conditioned is REBIRTH (BHAVA-paccayā JĀTI).

"BIRTH" (*jāti*) is here explained as the manifestation of the 5 groups of existence (corporeality, feeling, perception, mental formations, consciousness) at conception, which in the world of men takes place in the mother's womb.

By the "PROCESS of BECOMING" (*bhava*) in this connection, i. e. as the condition to Rebirth, we have to understand the "Karma-Process of becoming" (*kamma-bhava*).

This Karma-Process is to Rebirth a condition by way of Karma, and hence also by way of Decisive Support (s. II-III).

To the question, how one could know, whether the Karma-Process is really the condition to Rebirth, Visuddhi-Magga XVII gives the following answer:—

"Though the outward conditions may be absolutely the same, there still can be seen a difference in beings with regard to their

qualities, such as wretched, noble, etc. Even though the outward conditions, such as sperma and blood of father and mother, may be the same, there still can be seen that difference between beings, even if they be twins. This difference cannot be without a cause, as it can be noticed at any time, and in any being. It can have no other cause than the Karma-Process. And as in the own life-continuity of those reborn beings not any other cause can be found, that difference must be due to the Karma-Process. Karma (action) namely is the cause for the difference amongst beings, with regard to high, and low, etc. Therefore, the Buddha has said: "Karma (action) divides beings into high, and low" (Majjhima-Nikāya No. 135). In this sense we should understand that the Process of Existence is the condition to Rebirth."

That in this ever and ever repeated process of Rebirth, in the absolute sense, no self, no Ego-entity, is to be found besides these conditionally arising and passing phenomena, this truth is expressed by the Buddha in the words :—

"*To believe that the doer of the deed be the same, as the one, who experiences its result (in the next life): this is one extreme. To believe that the doer of the deed, and the one who experiences its result, be two different persons: this is the other extreme. Both these extremes the Perfect one has avoided, and taught the truth that lies in the middle of both, to wit: Through Ignorance conditioned are the Karma-Formations, through the Karma-Formaitons conditioned is Consciousness, etc....Through Rebirth conditioned are Decay and Death, sorrow, lamentation, pain, grief and despair.*" (Nid. Saṁy. No 46).

"No doer of the deeds is found,
No one who ever reaps their fruits.
Empty phenomena are there.
Thus does the world roll on and on.

"No god, no Brahma, can be called
The maker of this wheel of life:
Empty phenomena roll on,
Dependent on conditions all"

(Quoted in Visuddhi-Magga, XIX).

XI-XII. Through REBIRTH conditioned are DECAY and DEATH (JĀTI-paccayā JARĀ-MARAṆAṀ).

Where there is no Rebirth, there is no Decay and Death, no sorrow, lamentation, pain, grief, and despair. But where there is Rebirth, there also is Decay and Death, etc. Thus, Rebirth is to Decay and Death, etc., a condition by way of Decisive Support.

The following diagram shows at a glance the relationship of dependence existing between three successive lives:—

Past	1. Ignorance (*avijjā*) 2. Karma-Formations (*sankhāra*)	Karma-Process (*kamma-bhava*)
Present	3. Consciousness (*viññāṇa*) 4. Mentality & Corporeality (*nāma-rūpa*) 5. The 6 Bases (*āyatana*) 6. Impression (*phassa*) 7. Feeling (*vedanā*)	Rebirth Process (*uppatti-bhava*)
	8. Craving (*taṇhā*) 9. Clinging (*upādāna*) 10. Process of Becoming (*bhava*)	Karma-Process (*kamma-bhava*)
Future	11. Rebirth (*jāti*) 12. Decay & Death (*jarā-maraṇa*)	Rebirth-Process (*uppatti-bhava*)

1-2 are really identical with 8-10, as each of these 2 groups represents the Karma Process, containing the 5 karmic causes of rebirth, to wit: 1. Ignorance, 2. Karma-Formations (rebirth-producing volitions), 8. Craving, 9. Clinging, and 10. Karma-Process (*avijjā, sankhāra, taṇhā, upādāna, kamma-bhava*)

In the same way, 3-7 are identical with 11-12, as each of these 2 groups represents the Rebirth Process, containing the 5

Karma-results, to wit: 3. consciousness (rebirth, etc.), 4. Mentality & Corporeality (conception), 5. the Bases, 6. Impression, 7. Feeling (*viññāṇa, nāma-rūpa, āyatana, phassa, vedanā*) (Paṭisambhidā, Ñāṇakathā No. 4).

"Five causes were there in the past,
Five fruits we find in present life,
Five causes do we now produce,
Five fruits we reap in future life."
(Quoted in Visuddhi Magga, XVII).

In Nid. Samy. No 34, there are given 77 kinds of knowledge regarding the Paṭicca-Samuppāda. They form 11 groups, corresponding to the 11 propositions of the formula, each with 7 kinds of knowledge. As all the 11 groups are in every respect throughout analogous, I am giving here only the first group of seven kinds of knowledge, namely:

(1) That through Ignorance the Karma-Formations are conditioned.

(2) That, if there is no Ignorance, there also are no Karma-Formations.

(3) That also in the past the Karma-Formations were conditioned through Ignorance.

(4) That, if there had been no Ignorance, there also would have been no Karma-Formations.

(5) That also in the future the Karma-Formations will be conditioned through Ignorance.

(6) That, if there will be no Ignorance, there also will be no Karma-Formations.

(7) That even one's knowledge of this Fixity of the Law is subject to decay, disappearance, waning, and cessation.

NOTE.—The above Essay on the Paṭicca-Samuppāda, including an explanation of the 24 modes of condition, has been published in book-form in 1934 (Calcutta) and 1937 (Kandy). A most elaborate 3rd Edition of it, with all the details, is planned by the author for the near future.

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